

A REFUTATION OF
SVNDRY REPREHEN-
SIONS, CAVILS, AND FALSE
fleights, by which M. Whitaker la-
boureth to deface the late English
translation, and Catholike annota-
tions of the new Testament,
and the booke of Dis-
couery of hereti-
cal corrup-
tions.

By WILLIAM RAINOLDS, Student of Divi-
nitie in the English Colledge at Rhemes.

2 Timoth. 3. v. 8, 9.

*As Iannes and Mambres resisted Moyses, so
these also resist the truth; men corrupted
in minde, reprobate concerning the fayth.
But they shal prosper no further. For their
folly shal be manifest to al, as theirs also
was.*

Veni & vide. Come and see. Iohn. I. v. 46.

Printed at PARIS,
the yere 1583.

SECTION OF
THE
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THE PREFACE TO
THE READER.

BEING appointed by those vnder whose gouernement I haue put my selfe, and to whose direction I haue willingly committed whatsoeuer facultie or abilitie is in me, for the benefite of our countrie and reducing to the fold of Christs Catholike church the foules of our poore countrymen so miserably seduced: appointed I say by such my Superiors to examine and answere M. W. booke of Antichrist, first & principally so far forth as touched this Seminarie, that is, the Translation of the new Testament lately published, with the Annotations thereof, and M. Martins Discouerie of their heretical corruptions, next and afterward the other argument concerning Antichrist: I confesse my self to haue bene so loth to take the matter in hand, as ether my duetie and obedience suffered, or the loue and charitie of my countrymen and brethren permitted.

One reason was, because I sawe many in this societie, for good zeale
• 2 and

Contra
Sand. pa. 5.
in fine.

Ib. pa. 6. in
principio.

M. W. know-
eth not wel
what that
Antichrist
is, against
whom he
writeth.

Lucian de
vera histo-
ria. lib. 1.

Cyclops.

and forwardnes, as willing, and for
ripe knowledge in diuinitie more
able, to vndertake and dispatch a
greater matter then that. An other
reason was, because I thought I could
not without some iniurie done to Ca-
tholikes, dispute against that sauage &
barbarous paradox, making sometime
the order & successiō of Popes to be Antichrist,
as M. VV. doth in one page, sometime
the whole Catholike and vniuersal
Church vvhich the Pope is head, to be An-
tichrist, as he affirmeth within 5. lines
after: ether of which in the iudgment
of any Catholike, is as notorious and
palpable a lie, as any of Lucians *True*
Histories. So that, as if a man would
with sage reasons go about to disproue
some of those toies which he reporteth,
As that his ship being taken vp with a
strong wind, & caried in the ayre seuen
dayes & seuen nights, the arriued at an
Iland in the midst of the ayre, where
he saw a terrible battayle fought, and
many a thousand slayne, and yet the
field whereon both camps pitched
was nothing els but the web or wea-
uing of spiders, which is not to be
marueiled at, spiders being as big there
as pretty Ilandes are with vs here: that
after-

afterward he came to a land where men
tooke their eyes out of their heads at
night time, or otherwise when they meant
not to use them, & put them up in cases,
at other convenient seasons they tooke
them out thence & put them on againe:
& such like stuffe, of riuers of wine; &
seas of milke, and Ilands of cheefe &c.
as if (I say) a man would go about with
sober reasons to refute these reports,
he should thereby note his auditory
of small wit & discretion, who need-
ed helpe to find out such incredible
fables: the very like is to be deemed
of this idle inuention concerning An-
tichrist in the iudgment of all Catho-
likes: Lucians fables being no more
false, vnreasonable, and vnprobable
against nature and philosophie, then
this deuise is peeuish, lying, absurd,
vncredible and vnpossible, against
Christian faith and diuinitie.

Lucians
historical
verities &
the protes-
tants Evan-
gelical veri-
ties are of
like nature
and proba-
bilitie.

A greater reason was, for that I vt-
terly abhorred in the midst of my
course of studies and better exercises,
to spend any good houres either in
reading or refuting heretical bookes,
which neuer edifie to vertue, deuoti-
on and saluation, but distract mens
minde from the meditation of all

Much good
time spent
in reading
or refuting
heretical
bookes.

1. Tim. 6.

Tertul. de
prescript.Heretikes
are gene-
rally proude
and ignorāt.
1. timoth.
6. v. 4.W. contra
Sand. pag.
130.

See after

chap. 7. pag.
130. 131.Whit. con-
tra Camp.
pag. 134.
Ibid pag. 133.

such religious spiritual and heavenly exercise, and fill their heads only with contentions, disputes, and brawles of wordes, *Pugnis verborum*, as the Apostle calleth them, the end whereof (as Tertullian of old noted) is commonly no other, but to wearie our selues, offend the readers, and exasperate the aduersarie, whose proud spirit of contempt and contradiction is lightly incorrigible. And of this I make the more sure reckening, if at this present I write ought against our English aduersaries, because by certaine experience of things past, I see assuredly what must be looked for in time to come. For as they passe other common heretikes, in pride, arrogancie, and good opinion of them selues, and the same ioyned with intolerable ignorance, euen in the first principles of our religion, so for this reason they bluntly dash into any kind of absurditie, be it neuer so foule and blasphemous. As, that *the image of Christ is as very an Idol, as the image of Venus or Iupiter*: that *S. Peter was neuer at Rome*: that *Christ is not begotten of the substance of his father*: that *he is, not god of god the father, but god of him selfe*: that *he was a Priest*

and offered sacrifice to his father according
to his divinitie. vvhervnto may be ad-
ded that *The succession of popes is Anti-*
christ, or if that like you not, then that
The vniuersal Church is Antichrist. such
strange articles in our religion, that
Christian men ought rather to stop
their eares and shut vp their eyes from
hearing them or reading them, then
expect any answer or refutation of
them. And vvho vvould not be gre-
ued to put pen to paper, whē he know-
eth he shal be troubled vvith multipli-
catiō of such vnreasonable assertions?
of such old, rotten, & execrable here-
sies? such propositions, as euery Chri-
stian man naturally doth abhor, al aū-
cient stories & monuments vniuersal-
ly vvithout exception reiect and refel,
al aūcient churches and coūcels since
the time of Arrius vvith one vniforme
consent haue accursed & cōdemned.

But the chiefe and maine cause why
I most of al lothed this maner of wri-
ting, vvas, because I find in our aduer-
saries doctrine no kind of stay or assu-
rance, no maner of certaintie or sted-
fastnes, their vvhole faith being like
Maie flowvers, for some few monethes
or yeres flourishing and in estimation,

Fulke cont
Mart. pag. 64
65. in fine.
Supra. pa. 4.

A strange
proposition
to say, the
church is
Antichrist.

In the Pro-
testants
faith there
is no cer-
e. taintie.



In their
writing and
disputing
there is no
ground.

vvhich vvithin a short space after wy-
thereth avvay, & is of them selues neg-
lected, changed, and forsaken. And the
vvhereas to dispute seriously of any
matter, requireth some certaine groun-
des, fountaines, or heads of disputati-
on, vvherevnto euery man of learning
ought to stand, as we see in al other sci-
ences, of Logike, Philosophie, Law,
any kind of learning humane or diuine,
these men haue quite remoued and
abolished al such, and haue brought
the whole course of their diuinitie, to
an idle, lose, vaine, & fantastical kynd
of talking, consisting most in denial of
principles of religion, where he is
counted best diuine, that can main-
taine talke longest: he is counted to
beate the bel away, that most arro-
gantly can preferre him self before al
other, be they few or many, old or
new, particular Synodes or general
Councels, yea many times & common-
ly before the vniuersal and Catholike
Church, the holy scriptures, and Spi-
rite of God him self. So that as the
first of these two, that is, their mutabili-
ty in faith, withdraweth me frō al dea-
ling with them, as men altogether
irreligious, vnchristian and godles,
so the

so the second, that is, the want of all sound arguments of disputation, as much discourageth me from writing vnto them, as men altogether vngrounded, vnlearned, & contentious, such as loue to mainteine an endles talke of all things, but haue no order or forme to cōclude & resolue of any thing. These two partes I wil declare and make manifest by a fevv examples.

That the Protestantes haue no certaine sayth.

I.

In England, what point of religion is by statute more carefully prouided for, by seueritie of punishment more vrged, by preaching or writing more aduanced, by all meanes possible more beaten in to the heads of the subiectes, then the Princes supremacie in causes ecclesiastical? for denial whereof so many true and faithful subiectes in our memory haue suffered death. Yet on the cōtrary syde, the subiectes of Scotland were wel allowed to restraine, or (to speake playnly) to keepe in captiuitie their owne Soueraigne, for intermedling in the Churches affaires, as appeareth by their Iustification not long sithence published in their language, where the author thereof, and the ministers vse these wordes: *The discipline of the kirke was openly impugned*

The Prince supreme head of the church.

The Prince not supreme head of the church.

A declar-
ation of the
iust&c.
Printed by
special com-
maunde-
ment and
licence
ano 1531.

Cart. in his
second re-
ply. a pag.
411. b 412.
c 413. d
414.

libl. 419

10

The Preface

vhen as the king by the persvasion of the
enemies of the kirke vvas induced to make
him self and his priuie counsell iudges in the
cognition of matters mere ecclesiastical, and
concerning the doctrine of the preachers, and
to take vpon him vwhatsoener iurisdiction
the Pope vsurped therein of old, yea and
more ouer to discharge the general assembly
& al pastors vwithin this realme to proceede
to the sentence of excommunication, also to
suspend the same. At the last some preachers
haue bene stopped by commaundement &c.
This is the faith & gospel in Scotland,
and in England how freely the Purita-
nes inueigh against that spiritual pri-
maacie, let their bookes cōmonly prin-
ted testifie, namely the great volume
of M. Cartwright against D. Whitg.
wherein at large he discourseth that
that part of the English faith ^a carieth
with it infinite absurdities, ^b is against
the doctrine of the Apostles, ^c mon-
struous in diuinitie, ^d iniurious to
Christ, against the primitive and Apo-
stolike Church, and the vwritten word
of God, yea vwhere he pronounceth
boldly, that whiles the common pro-
testantes of England go about to gra-
tifie princes with this spoile of Christ,
they leaue the no place in the Church
of

of Christ.

Touching the doctrine of baptisme, 2.
 then which nothing is more necessary,
 as being the gate of al other sacramēts,
 and the first entrance of christianitie,
 the Communion bookes commonly
 printed cōmend and allow this faith,
*That by that sacrament children be regene-
 rate, and grafted in to the body of Christes
 congregation, and made partakers of the
 death of our Saviour. And the minister
 chargeth the people presēt not to doubt,*
*but earnestly to beleue, that Christ vvil fa-
 vorably receaue those present infants vwith
 the armes of his mercie, that he vvil geue
 vnto them the blessing of eternal life, and
 make them partakers of euerlasting ioye. Yet
 cōtrarywise in the Towverdisputation*
 the doctors there teach *That al those
 vvhich are baptised, are not the sonnes of
 God, because they haue not al the spirite of
 adoption: and children baptised if they be
 not gods elect, baptisme can not make them
 his children, and so many dying immedi-
 atly after baptisme are notwithstanding
 assuredly damned.*

Communi-
on booke in
the forme
of publike
baptisme.

Baptisme
remitteth
sinnes.

Baptisme re-
mitteth not
sinnes.

Towverdis-
putation the
second day.

The Communion booke turned
 into latin and printed at London 3.
 by Thomas Vautrollerius the yere
 1574 Cum priuilegio Regie Maiestatis,
 wherein

Private bap-
tisme allow-
ed.

Private bap-
tisme disal-
lowed.

M. W. con-
tra Sander.
pag. 276. 278

Ficta quæ-
dam neces-
sitas.

wherein they would seeme to notifie
their faith to the rest of Christendome,
touching priuate baptisme ministred
in houles by lay men or womē in case
of necessitie, willeth al men to assure
them selues that a child after that sort
is lawfully and perfily baptised. And
touching the parties ministring that
sacrament it saith, *Ego vos certiores facio,*
quod rectè præstitistis officium vestrum in
hac re etc. I assure you, you haue vvel perfor-
med your duety in this matter, and kept a
right order in the baptizing of this infant,
vvhoe being borne in original sinne, and the
vvrath of God, now by the lauer of regene-
ratio in baptisme, is ascribed into the nūber
of Gods children, and made heyre of eternal
life. Yet M. VVhitaker in this booke
teacheth the contrary, and saith it is
the heresie of the Pepusians and Marci-
onites, to permit womē such authori-
tie, euen in case of necessitie, which he
calleth fained and imaginarie, thereby
signifying plainly, that he beleeueth
with the Anabaptistes that baptisme
is not necessarie for the washing away
of original sinne. And the Communiō
booke also, imprinted three yeres after;
vz, the yere 1577 by Richard Iugge
printer to the Quenes Maiestie *Cum*
prui-

privilegio Regie Maiestatis, drawing neere to the doctrine of the Anabaptistes and the practise of the church of Geneva, where such priuate baptisme is vtterly disliked & quite abolished, altogether leaueth out that whole Tracte of priuate baptisme.

Great difference and contrarietie in the Communion bookes.

The same first booke published in latin, touching the sacramēt of Confirmation, containeth this good & catholike doctrine, that *Confirmatio illis adhibetur qui iam baptizati sunt, ut per impositionem manuum et orationem, vires et defensionem accipiant contra omnes insultus peccati, mundi, et diaboli. Confirmation is applied to them which are now baptized, that by imposition of hands and praier, they may receaue strength & defense against the inuasions of sinne, the world, and the deuil.* In the later Communion booke, these wordes, as likewise the whole Tracte appertaining to Confirmation is cleane omitted. The reason whereof can be no other, then that the Church of England in this point hath altered her faith, and ioyneth more neerely then heretofore, to the order of Geneva, where (as witnesseth M. Cart.) though it were somtimes allowed, yet afterwardes vpon better

4.

The sacramēt of confirmation admitted.

Refused.

T. C. pa. 174, apud Whitg. pag. 785.

aduiſe

aduise, M. Calvin cheefe Superintendant there, thrust it cleane out of the church.

3. Christ descended into hel.

Christ descended not into hel. Carlike.

Caluin Instit. edit. anno. 1553. ca. 7 §. 28. et in postre. editione. l. 2. c. 16. §. 9.

Touching the article of Christs descending into hel, the Communion booke and Creede turned into ryme and sung commonly in their congregations, beareth the word in hand, that they beleue as doth the Church catholike: yet others by publike writing and disputation refelling that article, geue vs iust occasion to suppose, that they beleue vvith Calvin in that point, vvho acknowvlegeth no other descent of Christ into hel, but his paine vpon the Crosse, vvhere yet aliue he vvvas damned in soule, or (as he speaketh) *sustayned the paines of a damned spirit vvithout any difference, but that his torments were not eternal, as theirs are.*

6. Christs diuinitie graunted.

Christs diuinitie denied M. Whit. contra Campan. pag. 152. 153. 154.

In their Communion they sing and say publikely, *That Christ is the only begotten sonne of God, begotten of his father before al vvorldes, God of God, light of light, very God of very God, of one substance vvith the father.* Yet M. W. defending the Autotheisme of Calvin, and affirming Christ to be begotten not of his fathers substance but of his person, and

and to be God of him selfe, not God of God, besides the abominable heresie vvhich in so sayng he maintaineth, he also manifestly gainsaith the publike confession vvhich in their Communion booke they seeme to holde.

In Germany it is lawful for the Lutheranes to take armes, and wage battayle, and bid defiance, and renounce al obediēce to the Emperour: likewise for the Gewes in Flanders, & the Hugonots in France against their seuerall princes: and the principal diuines, yea Luther him self, that Elias, Apostle and Euangelist, after long deliberation wel liked that the Protestants should in warlike maner bande them selues against the Emperour, and those that died in such warres were of the chiefe preachers accounted for Saintes and martirs. And it was resolved by al the states Ecclesiastical and Temporal of the Lutheran religiō against Charles the Emperour, that *Quia religioni molitur exitium atque libertati, causam præbet, cur ipsum oppugnemus bona conscientia. Cuius enim in eum casum res deuenit, licet resistere, sicut & sacris & prophanis historiis demonstrari potest. Beacue the Emperour intendeth*

7.

Sleid. Comp.
17. an. 1546.Rebellion
against prin-
ces iustified
and com-
mended.Ibidem lib.
8. an. 1537.
fol. 124.Ibid. lib. 120.
an. 1550. fol.
413.Sleid. li. 18.
anno 1546.
fol. 320.

the

the ouerthrow of religion and libertie, he
 geueth vs cause to vvarre against him vvith
 safe conscience. For vvhen the matter cōmerh
 to that issue, it is lawfull to resist, as it may
 be proued both by sacred and prophane sto-
 ries. And Beza in his epistle to the
 Quenes maiestie, holdeth those Frēch
 Protestants who died in warre against
 their king, for Saints & Martirs, vvho
 by their blond consecrated happely to God
 the first foundation of Christian religion,
 vvhibh vvvas then to be restored in Fraunce.
 And vvhat preacher vvvas there in
 England of any name, vvho in pub-
 like sermons commended not their
 cause, as iust, agreable to al lawes hu-
 mane and diuine, and therefore in al
 respectes allowvable. Likevvise M.
 Fox doth extolle and magnifie the
 most barbarous and Turkish factes
 committed by the Bohemiā heretikes,
 rebelling against their Prince for the
 gospel and religion of Iohn Husse. For
 whereas the Emperour Sigismund be-
 ing then in Germanie had said, *That he*
vvould shortly come into Bohemia, and
rule the kingdome after the same order as
his father Charles had done before him: the
Hussites or Protestantes (I vse M. Foxes
ovvne vvordes) vnderstanding thereby
that

Beza ad D.
 Elizabeth.
 Angl. Regi.
 in pr̄fat.
 noui testa-
 ment. edit.
 1565.

Fox Actes
 and monu-
 mentes. pa.
 250. 255. 257

Ibi. pa. 251.
 252.

that their sect and relig. on should be utterly
 banished, which was not begonne during
 the raigne of the said Charles, they rebelled
 out of hand, which rebellio in his whole
 storie he much cōmendeth. So hat the
 Lutheranes of Germany m y lawfully
 take armes against their Emperour
 for defense of Lutheranism, and the
 Calvinistes of France may warre against
 their King to bring into that realme
 the religion of Caluine, and the
 Hufsites of Bohemia may rebelle a-
 gainst their foueraigne Prince for the re-
 ligion of Iohn Husse and Hierom of Prage, far
 more differing from the Protestante
 then from the Catholike, and by like
 right and reason euery other sect may
 do the like for furthering & increasing
 their seuerall faithes and religions And
 yet in England, in iocent men, who ne-
 uer in fact attempted ought, and neuer
 in word approued any such disloyaltie
 against the Princes estate, being drawē
 by craftie circumuention to say, that in
 certaine cases, as if the Prince should
 fal to professiō of Arrianisme, Turcisme
 or Atheisme, the subiecte might vvith-
 draw his obedience, vvhere therevpon
 was famed for heynous traytours, and
 the same imagined supposall published

a pa. 250. ad
 260.

Vbi supra.
 pag. 250.

ibi. pag. 260

at the time of their death as a matter deserving most extreme punishment.

8 In Quene Maries time, the English Protestants retired to Geneva for our sundry bookes, wherein by manifold textes of scripture both of the old testament & the new, they excluded womē from al regiment & Princely iurisdiction euen in matters temporal, which they accounted & called monstrous, vnnatural, against the law of God and man, and therefore in no wise to be suffered. Yet al this notwithstanding, the next yere folowing, the same men found it agreeable to al scripture and al lawes, that a woman might haue supreme authoritie, not only in matters temporal and ciuil, but also in spiritual and ecclesiastical, and by terrible punishment euen of extreme and exquisite death were content to bynde the subiectes generally to this point of beleefe, yet with this distinction, that the Nobilitie and Barons of the realme should be exempted from the same. as though they might haue a faith diuers from others of the same realme, or one and the selfe same faith, might be necessarie and not necessarie, true and false, enlarged and restrained, according to the diuers

Gilbie.
Goodman
&c.

Womē may
beare no
rule ouer
men in mat-
ters tempo-
ral.

The booke
were printed
at Geneua, the
yere 1558.

yere 1559.

Women
may beare
rule ouer
men, in al
matters tem-
poral and
spiritual.

diuers degrees of nobilitie and cōmunaltie.

Briefly concerning the whole forme of their ecclesiastical Service, in the first Communion booke it is thus appointed, that *The minister at the time of the Communion, and at al other times in his ministratiō, shal vse such ornamentes in the church, as vvere in vse by authoritie of Parliament in the second yere of the reigne of King Edvvard the sixt.* I appeale now to the knowledge of euery man, how wel that acte of Parliament is obserued through out the realme, in how many Cathedral or parish churches those ornamentes are referued, whether euery priuate minister by his owne authoritie in the time of his ministratiō disdaine not such ornamentes, vsing only such apparel as is most vulgar & prophane.

I omit other particular differences of feastes, of holy daies, of crossing in baptisme, of communicating the sicke &c. in which their continual alteration is wel known by their daily practise, and their verie Communion bookes printed in diuers yeres. Only I wish the reader of his owne wisdom and consideration, to marke

9

The Communion booke in the beginning before morning praier.

Copes and such like ornamentes approved.

Ed demned.

10

General changes and contrarieties in faith.

For actes &
monumēttes
pag. 386.

the general chaunges, which from time to time our realme hath fallen into, since this schisme first began there. In the later yeres of king Henry the eighth, we were touching many pointes Catholikes, as the Parliament holden the yere 1540 doth testifie, wherein by authoritie of Parliament these articles were accorded and agreed vpon.

Real presence.

That there is the real presence of Christes natural body and blood in the most blessed sacrament, vnder the formes of bread and wyne.

Communion in one kynd

That the Communion in both kindes is not necessaris ad salutem, by the lawv of God, to al persons.

marriage of priests vnlawful.

That priestes after the order of priesthood by the lawv of God may not marry.

Vowes of chastitie.

That vowes of chastitie or vvydowhead made to God aduisedly, ought to be obserued by the lawv of God.

Private masse.

That private Masses are to be continued and admitted in the kinges English church & congregation, as wherby good christian people do receaue both many and goodly consolations and benefices, and it is agreeable also to Gods lawv.

Auricular confession.

That auricular Confession is expedient and necessary to be retained and continued, vsed, and frequented, in the church of God.

In

In the same Parliament and by the same authoritie Every man saying, publishing, preaching, teaching, affirming, declaring, disputing, arguing or holding opinion against the first of these articles, is adjudged a manifest heretike. &c. all beleuers in the other, are with great rigor corrected and reformed.

These articles were according to the law of God in king Henries time.

Ibi. pag. 587

This was the state of religion left by king Henry, after whose death in the time of his sonne, vpon very sight occasion was quite disanulled all this that the father had by parliament Actes and statutes so carefully established. For streight vpon his fathers funerals king Edward (saith M. Fox) being but a child (of nine or ten yere) by the instinct of his vncle the Lord protector and Cranmer, by consent of parliament did first abolish these six articles, and then set forth a second booke of Reformation, and after that a third (as the religion had dayly more increase) more perfecte then the first, vnder the title and authoritie of his name. After which sort the Zuinglian religion being placed, with much dissension and alteration held out for the time of that Prince, and was of the next, with like authoritie of Parliamēt reiectēd & abolished. But being restored againe,

The same articles were contrarie to the law of God in king Edwards time.

Fox vbi su. in historia Cranmeri pag. 1473.

A realme pitifully ordered, where a chylde of 9 yeres old may by order of law ouerthrow al religion. Chaunge vpo chaunge.

in the beginning of the Q. Maiesties reigne, from that tyme hetherto how the body of the realme hath more and more degenerated from that Zuinglianisme to Puritanisme, which (as D. Whitg. wel proueth) is the very next degree to Anabaptisme, what infinite numbers in euery shyre (as their owne writers record) are ioyned to the Familie of loue, which is a mere abnegation of Christianitie, what swarmes of Atheistes haue sprung vp, with which (as D. Whig. telleth vs) their English congregation is replenished, this I leaue to the knowledge, remembrance, experience, and eye sight of the discrete reader.

D. Whitg.
Defens. a pa.
31. vsque ad
51.

Ibi. pag. 178

Infinite difference betweene our English protestants and those of other nations.

If I should note the varietie and difference betweene our Protestantes, and the Protestantes of other nations, as of Germany, Polonia, Zuitzerland, and France, I should neuer make an end, because most true it is, there is no one article of faith, ether touching the blessed Trinitie, Christes incarnation and passion, resurrection, & ascensio, touching the person of the holy Ghost, or touching his office: there is no one sacrament, as the Eucharist, Baptisme, Forgeuenes of sinnes in penance

nance, confession of sinnes to a priest,
Holy orders: there is no one rite or ce-
remonie ether touching gouernement
or di cipline of the church, wherein
they disagree not.

These few examples, which I haue
brought, conteining matters of such
weight, That princes are heads of the
church and are not: that baptisme re-
mitteth sinnes and remitteth not: that
priuate baptisme is lawful and vnlaw-
ful: Confirmation allowed and disal-
lowed: Christs descending into hel
graunted and denied: that he is God
of his father, and yet is God of him-
self: that al kinds of Religions may
for their conscience sake take armes
against their prince, yet Catholikes
may not in any case or for any cause
make supposal of such a matter: that
women are barred by the law of God
from exercising authority ouer men
euen in matters ciuil, and ag aine, that
women by the law of God haue supre-
macy ouer the cleargy, bishops and
archbishops, eue in matters most diui-
ne & spiritual: that copes and such like
ornamentes are to be vsed in church
seruite, and are to be abolished and
burned as monumentes of Idolatrie:

Whit. Def.
tract 1. p. 74

A rule most
assured,

that by like authoritie of parlements,
diuers and contrary faithes are con-
firmed and ratified: These few exam-
ples, I say, al appearing manifest-
ly in the practise and behaviour of
one litle Iland, and in the compasse of
a few yeres, al notoriously to be seene
in perusing a few english bookes and
writers, declare sufficiently how true
that is which D. Whiteg. affirmeth of
the Puritans, and we find as true in all
sortes of Protestants, *that commonly such
as once diuide them selues from the Church,
fal from error to error without stay: they*
declare sufficiently, how true that is
which I affirme, that these me haue no
certaintie or stabilitie of faith, & ther-
fore hard it is for vs to know, what to
refel or dispute against, whereas we
find such continuall change and va-
riety.

Yet al this notwithstanding, albeit
they haue one faith for Germany, an
other for England, and in England,
one for the South, an other for the
North, one for the fathers reigne, an
other for the sonnes, one for the bro-
ther, an other for the sister: and vnder
the same Prince, one for the beginning
of her reigne, an other for the time en-
suing,

suing, one for the nobilitie, another
 for the commonaltie, one for the pub-
 like church, another for their priuate
 houses, one in their Cōmunion booke,
 another in their seuerall writings: al-
 though they haue *Annas and mensstruas*
fides as S. Hilary and S. Basil said of the
 Arrians, euery yere and sometimes eue-
 ry moneth a new faith, yet gladly could
 we deuoure the paine to finde out and
 learne such their yere y & monethly
 faithes, that by refelling them we might
 saue those christian fowles, which
 through the same, monethly & dayly
 and houely, perish euerlastingly had
 we not a far greater difficultie in lear-
 ning out what maner of argumentes
 are of force and allowable amongst
 them for refuting of the same.

Among Catholikes, in al scholes and
 Vniuersities, in al bookes & writings,
 argumentes drawn from the scrip-
 tures of God, from the Traditions of
 the Apostles, from the Authoritie of
 the Catholike Church, of general
 Councils, of the auncient Doctors &
 fathers, of the supreme Pastors of the
 Church geuing sentence definitiue in
 any controuerſie, these al and singular
 are of such weicht and estimation, that

groundes
 or heads of
 disputation

In the pro-
testants wri-
ting or dis-
puting there
is no ground.

each one cōvinceth the aduersarie part,
and no Catholike dare euer resist or
oppose him self, if he heare the voice
and sentence of any one of al these, and
besides these, other argumentes in dis-
putation we cannot possibly deuise any.
Vse any of al these in disputation with
the Protestant, he careth not for them,
nether will be bound to them farther
then it liketh his owne lust and fanſie.

Scripture
denyed.
Whit. con-
tra Camp.
Pag. 17.

1 Approue the Inuocation & helpe
of Angels by the authoritie of Tobias,
the free wil of man by the booke of
Ecclesiasticus, they answered, *Little care
vve for the example of Raphael the Angel
mentioned in Tobie, nether acknowledge
vve those seuen Angels vvhich he speaketh.
As little accompt make I of the place of Ec-
clesiasticus, nether vvill I beleene the freedom
of mans vvill, though he affirme it a hundred
times.* And as for the Traditions of the

2 Traditions
of the Apo-
stles deny-
ed.

General
Councils
denyed.

T. C. pag. 16.
apud. D. Wh.
tract. 1. p. 95

3 Alleage against the general Councils,
they answered, *If this be a sufficient profe
to say, such a Coūcel decreed so, such a doctor
said*

said so, there is almost nothing so true but I can impugn, nothing so false but I can make true. and well assured I am, that by the means the principal groundes of our faith may be shaken.

Alleage the auncient fathers, not one or other, but all together affirming one and the self same thing, they answered, If you argue from the witnessse of men, be they neuer so learned and auncient, we yelde no more to their wordes in cause of faith and religion, then we perceave to be agreeable to scripture. Nether thinke you your self to have proved any thing, although you bring against us the whole consent and swarme of fathers, except that which they say, be iustified not by the voice of men but of God himself. And it is their common maner as to make small account of any author that is against them, so least of all of the old auncient fathers whom some of them are not ashamed in most despiteful sort to call Pillorie doctors.

But this their behaviour towards the auncient fathers and Doctors that be of our Church may seeme in the iudgement of many to stand with reason. For why (may it be said) should they be bound to our Austins, Hierós, and Cyprians, more then we will be bound

Of this see more chap. 3. 5. 7. 17. & after in the preface.

4 Auncient doctors of the Catholike Church denied. Whit. contra Sand. pa. 92.

then we perceave to be agreeable to scripture.

Si vel integrum patrū Senatum in nos commoueris. D. Whigg. Trac. 2. p. 112.

The auncient fathers pillorie doctors.

New Euan-
gelistes Apo-
stles & do-
ctors of
their owne
church de-
nyed.

²
D Whigg.
defens. &c.
Tract. 4 c.
p. 230. Vide
ibid. pa. 217.

Vbi supra
Tract. 2. c. 4.
pag. 111.

So far as we
can esteeme

Ibi. Tract. 3.
ca. 7. pa. 201.

bound to their Luthers, Caluins and Melanchthons? At the least then (say we) they ought to be ruled by doctors of their owne, such as they cal and honour for ² Apostles & Euan gelistes of their new church and beleefe. Yet when the authoritie of such is pressed against them, it weigheth no deeper, then of those other, whom they cal pillorie doctors. For how freely contemne they Martin Luther? how freely reiect they Hulderike Zuinglius? *Vve receaue M. Calvin (saith T.C.) and vveigh of him, as of the notablest instrument that the lord hath stirred vp for the purging of his churches, and restoring of the playne and sincere interpretation of the scriptures, vvhich hath bene since the Apostles time. And yet vve do not so reade his workes, that vve belecue any thing to be true, because he saith it, but so far as vve cā esteeme, that that vvhich he saith doth agree vwith the Canonieal scriptures. The very self same answere geueth the contrary part, whē the same mans iudgement is obiected against him. I reuerence M. Calvin (saith D.W.) as a singular man, and a vvorthy instrument in Christes church. But I am not so vvholly addicted vnto him that I vvil contemne other mens iudgmentes in diuers points not fully*

fully agreeing vvith him &c. vvhen as in my opinion they come neerer to the true meaning and sense of scripture then he doth.

When as in my opinion

And because the course of this new diuinitie is now brought to rest most of al on the credit of these reuered fathers and doctors, and in steede of the ancient forme of alleaging, Thus saith S. Chrysostom, thus S. Augustin, thus S. Basil, the fashion is now to alleage, Thus saith M. Ca uin, thus M. Bucer, thus M. Bullinger: therefore thorough varietie somewhat to avoyde tediousnes, and not greue to much the eares of their auditors by flat denial, diuers wayes and reasons haue they, to passe ouer when they please the authoritie of such their owne doctors and maisters. One way and the same very playne is to refuse them, because they were men. As for example. If you presse me vvith M. Martyrs and M. Bucers authoritie, I first say they vvere men, and therefore though otherwise very vvitchful, yet such as slept somtymes. A second way is, because they had some other error, as, M. Bucer (you say) allowveth priuate baptisme, and consequently the baptisme by vvomen. It may be, that as M. Bucer although otherwise

A great fall in diuinitie from the authoritie of Saintes, to the authoritie of these Maisters.

Ibid. pa. 291

Ibid. tract. 9 pag. 522.

very

Vbi Tract.
1. pag. 67.

Vbi supra
Tract. 10. c. 6.
pag. 549.

It is to ob-
serued that
protestants
seldome
abide 35
yeres in
one opiniō.

7
Martyrs of
their owne
faith and
gospel de-
nyed.

very learned hath other grosse absurdities,
so he may haue that. A third, because
some other doctor of as good credite
and estimation, is of a contrarie opini-
on. as, M. Musculus a learned man is of
your iudgement. and M. Calvin as learned
as he, and diuers other are of that iudgment
that I haue alleaged. This is no great profe
on your side, nor reprove of ours. A fourth
and the same most sure, is to challenge
the libertie of the gospel, and there-
fore not to admitte their verdi& but at
pleasure. as, Touching M. Bucers, M. Bul-
lingers & Illyricus allowvance of holy dates,
if they allowv them in such sort as M. Decker
vrgeth, then that good leaue vvhich they
geue the Churches to dissent from the in that
point, I do take it graunted vnto me being
one of the same church. Although as touching
M. Bullinger, it is to be obserued that since
the time he wrote so, there are aboue 35 yeres,
since vvhich time although he hold stail, that
the feastes dedicated vnto the lord, as of the
Natiuitie, Easter and Pentecost may be
kept, yet he denieth flatly that it is lawvful
to keepe holy the dayes of the Apostles.

If these serue not the turne, a man
would thinke their martyrs, those who
were so ful of the spirite, that they wil-
lingly shead their bloud and suffered
death.

death by fier for confirmation of their faith, these mens testimonie should be irrefragable, for iustifying of those pointes especially for which they lost their liues. But nether want they their old ordinary meanes to shift of the authoritie of these martyrs were they neuer so glorious. For although they vvere excellent personages (say they) yet their knowledge vvas in part, and although they brought many thinges to light, yet they being sent out in the morning, or euer the sunne of the gospel vvas risen so high, might oversee many thinges, vvhich those that are not so sharpe of sight as they vvere, may see &c. And if they had died for this or that article, yet the authoritie of their martyrdom could not take away from vs this libertie, that we haue to enquire of the cause of their death. Martyrs may not be said to seale their errors vwith their bloud, or vwith the glory of their martyrdom preiudice those which vwrite or speake against their errors. For this is to oppose the bloud of men to the bloud of the sonne of God.

D. V. Whitg.
Tract. 21. c. 1.
pag. 710.

Martyrs
may not
take fro any
protestant
his libertie
to be supreme
judge.

What remayneth now for the last cast, but the maiestie not of one or other doctor, or of a few martyrs, but of great and ample reformed churches, as of

8
Whole
churches of
their owne
religion
denied.

France

Ibi. tract. 9.
ca. 1. pa. 481.

Al protestāt
churches be
they neuer
so contrary
are assured
of the truth.

Ibid. cap. 2.
pag. 491.

Ib. tract. 20.
pag. 704.

France, of Germany, of Zurike or Gene-
neue? & yet euen these also, passe with
like manner of answer. And they
haue as general a rule to reiect such, as
they haue the poorest doctor that com-
meth in their way. As for exaple, when
other reformed churches are brought
to reforme the disorders of the English
church, to vvhich reformed church (saith
the answerer) vvill you haue the church
of England framed? or vvhy should not
other reformed churches as vvell frame them-
selues vnto vs? For vve are as vvell assured of
our doctrine, and haue as good groundes &
reasons for our doing as they haue, except
you vvill bring in a new Rome, appoint vs
an other head church, and create a new
Pope, by vvhich vve must be in al thinges
directed. And againe. I haue told you, and
now I tel you againe, that there is no cause,
vvhy this church of England, ether for truth
of doctrine, sinceritie of publike diuine ser-
uice, and other policie, should geue place to
any church in Christerdome. England is not
bound to the example of ether France or Scot-
land, I say truly, that vve are not bound to
their examples.

These be al the places and corners
of argumentes, vvich in their diuini-
tie by any search vve can find out.
For

For although they haue amongst them Popes, I meane such ministers as affect and vsurpe Papal and more then Papal authoritie, as the ^a Tigurines against Luther, and ^b other Zuinglians against the Lutherans commonly inueigh for such arrogant behaviour, and the gouernours of Berna being them selues Sacramentaries vsed to call Ca uin *Pope of Geneva* for his lordlynes and sway which there he bare, and Caluyn writeth of Ioachim Westphalus, that in sending forth condemnations and excommunications against the churches of his sect, he passed at the Popes officers, *Omnes, Papa scribas et datarios superat*, and the Germane Lutheranes of one fashion, accuse their fellow Lutherans of an other fashion, that they play the Popes, and practise ouer them *a new dominion of Antichrist*, and that al their doings *saue* of a very Papacie, and the Puritane commonly name the Archbishop of Canterbury *the perie Pope of England*, and D. Whitgift sheweth wel, that euery Puritane minister laboureth to haue in and ouer his owne parish more then Papal iurisdiction, yea, that they *seek to transfer the authoritie both of Pope, Prince,*

c

Archa

^a Orthod. confess. Eccles. Tigur. fol. 105. 106. 107
^b Cal. admonitio. tertia ad Westphal. p. 114. Zuin. tom 2 in Exegesi ad Luth. fo 327
^c Histo de la vie de Calu. &c. chap. 12.
^d Calu. vbi supra. pag. 5.

^e Collo. Altemburgense fol. 404.

Nouum Antichristi dominium. Redolent Papatum. Ibi. fol. 535.
^f Apud D. W. tract. 18. pa. 685.
^g Ibi. Tract. 11. pag. 559.

Ibi. pag. 560.

In Rode of
one true
lawful Pope
the prote-
stants haue
many tiran-
gical popes

Archbis hop, and Bis hop, to them selues, & bring the prince and nobilitie into a very ser- uitude, so as the Protestant churches want no Popes, but haue them after an other sort, and in far more abun- dance then haue the Catholikes: yet because these Popes of theirs differ nothing from the doctors, of whom before I haue spoken, no seuerall or distinct kind of argument can be dra- wen from their primacie.

the prote-
stants can
neuer haue
any general
Council.

And as for general Councils, so far are they from euer hauing any, that I verely suppose, they can not so much as in their fanfic and imagination con- ceauce how any one should be euerga- thered. For hauing no one head amōgst them who should take order for any such assembly, hauing no consent and vnitie among the members who should labour to the helping forward of such a cōpany, being diuided into so many churches, sectes, and congre- gations, they can neuer resolue, ether who should be the President in such a Couñcel, or who should be the actors or disputers, or of what strength the Canons should be, or who should haue the execution of them. And wuenal cōmeth to al, the libertie of
the

the gospel which maketh euery man iudge of other fathers, doctors, and auncient Councils, wil geue like freedom to euery particular man, to take like iudgement and controule ouer the fathers of such a Council.

Wherefore these being al the meanes and waies which we haue to reason or write against them, and these being their fashions of answering, as we find in euery Germane, Zuitzer, or French Protestant, albeit for the readers ease and more facility of iudgement, I haue exemplified the same by two or three of our English writers, such as I take to be common in most mens hands, if now a man list to draw these their answers into a certaine methode, we shal find that they containe for euery vnlearned & bold iangler, an vniuersal forme and art of reiecting whatsoeuer Theological argument he may be pressed withal, and of reducing the supreme conclusion and resolution to his owne singular fanisie and wilfulnes. Against many bookes of Scripture he is taught to say, that *they are superstitions, and therefore he vvil not beleue vwhat they teach, though it be affirmed in them a hundred times.* Against Coucels,

The protestants manner of answering & reducing al to their owne singular arbitrement

that they are not to be admitted, because by *them* the principal groundes of his faith are shaken. Neither yet the auncient doctors, vnto whom he yeldeth no more in cause of faith and religion, then him self perceaueth to be agreeable to scripture. And touching the late doctors and writers of his owne church and gospel, although in courtly and honorable termes he magnifie them far above the other, yet neither to their iudgment wil he stand, farther then he can esteeme that which they teach, to agree with the canonical scripture, when as in his opinion they geue the true sense and meaning thereof. And vvhetheras to refuse any, it is sufficient to say, that he *was a man*, or, he had some other error, or, some other is of a contrary iudgement, which neuer wanteth amongst doctors guided by so contrary spirites, or, they geue the churches leaue to dissent from them, which I take graunted vnto me being one of the same church, vvhich can be so simple as to be tyed to one or other doctor, hauing so manifold reasons to refuse them al? And as for their martyrs, whose names should be most reuerend, and iudgement most weighty, they also are reduced into the same order

order and obedience with the rest. For their martyrdom may not take away, from the Protestant, this libertie that he hath to enquire of the cause of their death, or preiudice him in speaking against their errors. for this is to oppose the blood of men, to the blood of the sonne of God. And those martyrs being sent out in the morning before the sunne of the Gospel was risen so high, ouersaw many things, which these men see now, which liue as it were at noontide, in the most cleare beames & light of the same gospel. Which comparison expressing most aptly their continual proceeding and running forward to new pointes and articles of faith, also before hand instructeth their after comers to keepe on the like course, which they see these their predecessors to haue begun. For as those Protestants, who liued twenty yeres since, and bragged then of the cleare light of the gospel, are now cast backe by these men into a darksome kynd of twylight, vnto whom the sunne was not yet risen: so the posteritie who shal liue ten or twety yeres after these, are by like example informed to turne ouer this present age, vnto that obscurity of the day dawning, and challenge

An apt comparison, declaring that the protestants nether haue, nether can haue any stay in their religion.

vnto them selues the brightsomnes of the noone light. And the same may euery age and sect say, as it marcheth farther & farther on in newnes of heresie. & last of al, the authoritie of whole Churches and prouinces is as lightly shaken of as any of the rest, for so much as England is not bound to folow France or Germany, more then France or Germany is bound to folow England, & ech Sect of Protestants is as wel assured of his doctrine, and hath as good groundes and reasons for it as hath any other. & to chalêge such authoritie to the church of any prouince, is to bring in plaine papistry and make that Church, Romish and Antichistian.

The protestants of our age, in bold denyal of al things far exceede the heretikes of auncient time.

2
Aug. de util.
cred. ca. 17.
contra epis.
Fundament.
ca. 4 contra
Crescon. li
4 cap. 61. &
alibi passim

Iudge thou now (Christian reader) what hold or stay we haue in disputing with these felowes, whom thou seeest to cast away and refuse al groundes of disputation, such as are vsed ether in our church or in their owne: and how far these men be growen to a headstrôg desperatnes beyond the maner of al the auncient heretikes. For when S. Austin and the old fathers had to dispute with such, as Donatistes, Arriâs, Manichees, Pelagians, and others, they vrged them with the authoritie of a Gods Church,

Church, with the iudgement of the
 b Sea Apostolike, the c Succession of
 bishops in the same, with the determi-
 nation of d general Councils, finally
 with the name, Catholike, and that
 which was so called of al men, and the
 heretikes seemed to be moued there-
 with and acknowledge such maner of
 argument. But the heretikes of our
 time contēning impudently al these,
 Church, Sea Apostolike, Succession
 of bishops, general Councils, and
 whatsoeuer els may be inuented, are
 come so far, that they now despise and
 treade vnder foote the name, Catholike,
 which the Apostles by diuine wisdom
 found out, and by their Creede sancti-
 fied & appropriated to true Christiā,
 members of Christs only, Catholike,
 and Apostolike Church. in so much
 that in the sinode holdē at Altembourg
 betwene the Diuines of the Palsgraue
 of Rhene and the Duke of VVirtem-
 berg, when one part brought forth a
 text of Luther against the aduersaries,
 they perusing the place at large, and
 finding there the word (Catholike)
 streightwaies reiect the whole as cor-
 rupt and counterfaite, because Luther
 was neuer v wont to vse that v word. *Ista*

b August. de
 pec. orig. li.
 2. cap. 7. 8. 9.
 epist. 90. 91.
 95. 106. 157.
 vide Possid.
 in vita Aug.
 lib. 1. ca. 18.
 c Aug. epist.
 165. 166. &
 Psal. contra
 partem Do-
 nati Tom. 7.
 in principio
 d Aug. cōtra
 Julian. lib. 3
 c. 1. con Do-
 natist. lib. 4.
 cap. 7.
 e Aug. cont.
 epist. Funda.
 ca. 4 & trac.
 32. in Ioan.
 f See Beza
 in præf. test.
 noui an.
 1565. dicat.
 princ. Con-
 densi. and
 Musculus in
 præfatio. lo-
 corum com-
 muniū.

The prote-
 stants at
 defiance with
 the name
 Catholike.

Colloq. Al-
temb. in ref.
ad excusat.
corrup. fol.
154.

The prote-
stants admit
not the very
scriptures.

*verba (catholicè intellecta) non sapiunt
phrasin Lutheri*, say they, and vpon this
only reason conclude that booke not
to haue bene made by him.

And yet would to God our aduersaries
could be content to yelde to the very
scriptures them selues, such peeces I
meane and bookes as they leaue vnto
vs, and hetherto with vs acknow-
ledge for Canonical VVould to G d
they could frame them selues humbly
to admitte such scriptures, when of the
selues they are playne for vs & against
them. For so surely builded is the Ca-
tholike cause, that by such helpe she
is able sufficiently to defend her selfe
and confound the aduersaries. But
whereas besides the refusal of al the
forenamed witnesses both of our
church and of their owne, as though
none euer besydes them selues in par-
ticular, no Saint or man ether in hea-
uē or earth, had wit, learning, or grace,
whereas (I say) besides al this they ex-
pound the same scriptures by plaine
partialitie, fantasie, & frensy, where-
as they make them selues the only ar-
biters, both what bookes are Canoni-
cal, what Apocriphal, and which is the
true sense of them, whereas in exami-
ning

ning the sense they runne sometime from greeke to latin, sometime from latin to greeke, sometimes vige one or other greeke example against innumerable Latin, sometimes presse one or other fathers reading against al greeke, commonly corrupt the sense both of latin and greeke, & sticke only to certaine heretical versions made by their maisters in fauour of their seueral heresies: whereas they are growē to such extreme folly, hardnes, & impudency, it may seeme nothing els but wast of vvords to deale vvith men, whom contention, pride, ignorance, malice and obstinacie against the Church and her pastors hath so pitifully blinded.

See after
cha. 13. & 14.

Nowv if I may vvith the readers patience descend from this vvich I speake generally of the English protestants, to apply the same more specially vnto the party vvwhose booke I haue to examine, it shal both iustifie more clearly that which hether to I ath bene said touching their irreligion & want of faith, and withal set forth the practise of those proud and arrogant rules of answering, which I before haue noted, and besides shew what stufte is contained in his booke of

Anti-

Antichrist, wherein he so vainely and insolently triumpheth.

It hath bene an old disease of auncient heretikes, first of al to inuade the cheefe pastors of the church, that they being remoued from the gouernment, them selues might more freely spoyle the flocke, as witnesseth S. Cyprian. And for like reason their maner hath bene more maliciously to barke at the Sea Apostolike, as saith S. Austin. In this, as in many other mad partes the heretikes of our age haue not only matched, but also far surmounted the heretikes of auncient time. For when as vpon their first breach from the church, & spreading of this new heresie, they were reprobued by their cheefe pastor and gouernor: vpon malice, and spite, and desire of reuenge, they braist forth into this rayling, to cal him Antichrist, not meaning for al that to cal him Antichrist in such a sence, as the church and faith of Christian men vnderstandeth, vhen vve speake of Antichrist vvhich skal come in the end of the vworld, and of vvhom S. Paule to the Thessalonians, and the scriptures in some other places specially do meane, but in such a general sence, as S. Iohn intendeth

Cyprian
epist. 55.

Aug. de
utilit. cred.
cap. 17.

How the
protestants
fel to cal
the Pope
Antichrist.

2. The II. 1.

intendeth whē he saith, that nowv there ^{1. Iohn. 2. 7.}
 are many Antichristes. and vvhoso deni- ^{18.}
 eth Christ to haue come in fles h, he is An- ^{1bi. 5. 7. 8. 9.}
 tichrist. But the later Protestants go-
 ing beyond their maisters (as com-
 monly it fareth in euery heresie) to
 make their cause more plausible, and
 iustifie their schismatical departure
 from the church more assuredly, haue
 taken vp the proposition in the more
 extreme and desperate sense, and now
 hold the Pope of Rome to be that
 singular Antichrist, of whom S. Paule
 and some other of the Apostles fore-
 prophecied. This wicked, and shame-
 les assertion being refuted at sundry
 times and of sundry men, namely of
 D. Sanders, not only as false & vnpro-
 bable, but also as heathenish & vnpos-
 sible, M. Whitaker hath now taken
 vpon him to make a reply against his
 argumentes and maintaine that for-
 mer assertion of his brethren: but <sup>The forme
and maner
of M. W.
answering.</sup>
 after such a sort, as partly argueth in
 him want of al religiō and conscience,
 partly declareth him to haue deeply
 impressed in his harte a vvonderful
 pride and cōtempt of al others, a prin-
 cipal note and marke of Antichrist.
 And to beginne vwith the later, I vvill
 shortly

shortly runne ouer one or two of the first demonstrations, and M. W. answeres framed there vnto.

pag. 2.

Al the fathers vniuersally, following ther in the tradition of the Apostles, say that Antichrist is one certaine man.

pag. 31.

They erre
in saying.

First of al D. Sanders disputeth, that the succession of the Romane bishops cannot be Antichrist, because Antichrist is one man, vvhich he confirmeth by sundrie good testimonies of scripture, vvhervnto he ioyneth the vniuersal consent of al the auncient fathers. His vvordes are, *Denique omnes sancti patres, Graeci, Latini, Syri, qui per tot saecula vel in Oriente, vel in Occidente vel in Aquilone, vel in Meridie vixerunt, secundum fidem & traditionem ab Apostolis acceptam, de Antichristo locuti sunt velut de homine vno.* Briefly al the holy fathers, Greeke, Latin, Syrian, vvho for so many ages liued ether in the East, or VVest, or North, or South, according to the faith and tradition receaued from the Apostles, haue spoken of Antichrist as of one man. VVhat is M. VV. answer to this? After certaine cauils made to the places of scripture, thus at a clappe, he dischargeth the fathers writing according to the faith which they receaued of Apostles. *VVe repose no such confidence in the fathers vvritings, that vve take any certaine prose of our religion from them, because vve place all our faith*

faith and religion, not in humane but in di-
 vine authoritie. If therefore thou bring vs,
 vvhat some one father hath thought, or
 vvhat the fathers vniuersally al together
 haue deliuered; the same except it be appro-
 ued by testimonies of scriptures, it auaieth
 nothing, it gaineth nothing, it conuinceth no-
 thing. For the fathers are such vvitnesses, as
 they also haue neede of the scriptures to be
 their vvitnesses. If deceaued by error they
 geue forth their testimonie disagreeing from
 scriptures, albeit they may be pardoned er-
 ring for vvant of vviledome, vve can not be
 pardoned, if because they erred, vve also vvil
 erre vvith them. The fathers for the most
 part thought that Antichrist should be but
 one man. but in that as in many other things
 they erred, ether because they yielded to much
 to the common opinion concerning Anti-
 christ, ether because they vveighed not the
 scriptures so diligently as they ought, &c. In
 these his vvordes (Christian reader)
 thou maist see the very image & prin-
 cipal part of Antichrist. For preferring
 him self before the vniuersal primitiue
 Church of al the fathers then vvriting
 and expounding the scriptures, & tea-
 ching Antichrist to be one man, Accor-
 ding to the faith receaued of the Apostles,
 he manifestly preferreth him self be-
 fore

Patres etiam
 simul vni-
 uersa.

Al the fa-
 thers wated
 wit and lear-
 ning. in
 comparison
 of the pro-
 testants.

A special
 marke of
 Antichrist.

2. Thess. 1. v.
4.

fore the holy Ghost the ruler and director of the Apostles and that Apostolical Church, according to Christes most assured & infallible promise. & vvhhat is this els, but to extolle him selfe aboute God, *super omne quod dicuntur Deus*, vvhich is one of the special markes of Antichrist? And yet this Antichristian arrogancy in treading vnder his feete al fathers, al churches, al antiquitie, is the very maine groude of al the rest of his answeres. As for example.

2. 28. 29.

The second demonstration, that the succession of Popes can not be Antichrist.

M. D. Sanders second demonstration is this. The Church of Rome can not possibly be the Seate of Antichrist, because it is that Seate, vvhich hath most faithfully kept, & diligently enlarged the faith of Christ, against al Antichristes. This he proueth by S. Ignatius, S. Policarpus, S. Ireneus, Tertullian, Origen, SS. Cyprian, Athanasius, Ambrose, Hierom, Optatus, Austin, Ciril, Prosper, Gregory, &c. by al good and learned vvriters that flourished vwithin the first six hundred yeres. That it continued the same faith, and departed not from it in any point the last nyne hundred yeres, he proueth by S. Isidorus, by Theodorus, by S. Beda, Regino, S. Lant.

S. Lenfrancus, Rupertus, S. Bernard, the general Conncels of Laterane, of Lions, of Vienna, of Constance, of Florence, the most sufficient authoritie that cā be alleaged in the vworld. Now vvhat is M. VV. ansvvere to this? The fathers of the first six hundred yeres he graunteth to haue spoken truely, for so much as al this vvhile that Church was very pure & excellent, and maintained inuiolably the faith deliuered by the Apostles S. Peter, and S. Paule, and briefly vvas of al other Churches most notable and flourishing, *omnium ecclesiarum praestantissima florentissimaque*. But touching the later nyne hundred yeres he maketh so great a difference, as betvvene the hovvse of God and a den of theeves, betvvene a liue man, and a dead carcas. Thus he speaketh. Although the auncient Romane Church receaued Christ most of al, and those that vv ere in the societie of the Romane Church defended the Christian faith most valiantly, yet these prayyses appertaine nothing to the present Romane Church vv hich refuseth Christ him selfe, & furiously assaulteth the Christian faith. *Iam vides, Sandere, tuae demēstrationi securim esse inflictam, quando a prima ecclesia Romana quae fuit optima et purissima*

The answere

p. 35. 36. 37.
38. 39. 40. 41.
43.Marke this
wel.A veritie
manifest &
confessed.

pag. 43.

pag. 32.

pag. 33.

A falsitie
evident
which neuer
was & neuer
will be pro-
ued.

tuam hanc distinguo &c. Now thou seest M. Sanders thy demonstration knocked on the head with a hatchet, whereas from the first Romane church, which was best and purest, I distinguish this thy Romane church which a man may truly call the synagoge of Satan.

Now this being in deede the very hatchet of his answere (as he calleth it) and whereby he choppeth of the necke of D. Sanders demonstration, and which therefore it principally standeth him in hand to proue, let the reader consider, if he bring any probability, any argument, storie, father, Councel, authoritie, any kind of reason other then his owne naked and pecuiss affeueration. Only he varieth as boyes in grammar scholes, that his assertion by many pretie phrases, as that Rome is degenerated into a bastard faith. that our Popes are altogether vnlike to the auncient Popes. that now there is another forme of faith in Rome, another religion. that our Popes possesse the same place with those auncient, but haue lost their faith many hundred yeres since. that in the Romane church now nothing remaineth of old Rome besides the name. that of old, soueraine was the authoritie of the
Romane

Beeggerly
stiffe.

pag. 34.

pag. 35.

pag. 36.

pag. 37.

pag. 38.

pag. 40.

Romane Sea amongst al people, both for the goodlynes of the citie, and puritie of religion and constancie of the men. but now none of these thinges remayneth. &c. Thus in euery page welnye he affirmeth, & sayth, & telleth vs againe & againe, that thus it is departed, and thus it is degenerated, and thus it hath altered the faith, and is become the synagoge of Antichrist. Against vvhich ridiculous and childish babling, vvhhen his aduersary obiecteth those Confessors, Martirs, Historiographers & Sayntes, that liued since S. Gregories time, together vvith the general Councils the very flouwer of Christianitie, he vvith one railing blast turneth them al a side, saying he admitteth them not, because they al, more or lesse receaued the marke of the beast. Aske him a reason why he so rayleth, consider what authoritie he opposeth against these, reason thou findest none, authoritie thou findest none. Only as kings and princes ratifie their edictes and Proclamations with their owne only name *Teste meipso*, so this man confirmeth his answeres with the sole authoritie of *Guilielmus VVbitakerus*, which being put in the fronte of euery answer, is in deede the very pith
d and

Reason.

Rayling.
pag. 44.

and effect of all the answers following.

Ibid. pa. 44. And therefore whereas he saith *If we shal receave for vittneses at those ment w^{id} to Antichrist, we shal neuer haue end of contending*, I say if it may be lawful for euery heretike thus to deale, with such wodden or leaⁿ hatchets to cut of the synewes of such strong and forcible demonstrations, thus to anweare reason with rayling, and graue authoritie with Luciferlike arrogancy, if the Trinitari^{as}, Lutherans, Anabaptistes, or Arri^{as}, may haue like libertie to auoyde the whole army of Christes Catholike Church: Arrianisme wil neuer be rooted out, Lutheranisme wil neuer haue end, the Anabaptistes and Trinitarians cannot possibly be maystre^d, the worst of these being able to say for him selfe at the least as much as doth the Zuinglian in defence of his Zuinglianisme.

The third demonstration.

Ibid. pag. 54.

And this is the verie forme, fashion, maner, and substance of his answere to the next demonstration. where to S. Austin and S. Hierome, teaching Peters chayre and succession of Priests in that Sea to be the very rocke vvhich the proud gates of hel overcome not, which thing they affirme vpon manifest warrant

rant of Christes wordes, he answereth vpon warrant of his owne vvord, that that succession of priestes is not the rocke, & the gates of hel haue pre-
 wayled against that church, so as the faith which sometimes flourished there, now
 appeareth no vvhere in it, & long since is departed into other places. Whereas D. S.
 replieth, this to be false, and that church euer to haue reteyned the same
 true faith, and neuer to haue brought in any heresie or made any chaunge of
 doctrine, vvwhich he proueth by al historiographers that euer liued in the
 church, Eusebius, Prosper, Beda, Regino, Marianus Scotus, Schafnaburgensis,
 Zonaras, Nicephorus, Cedrenus, Sigebertus, Gotfridus, Viterbiensis, Trithemius and many others, against
 them al this only censure he opposeth, *Historias vestras Sandere non moramur*,
 we regard not M. Sanders your stories, and yet him selfe for his ovvne side
 bringeth not so much as one story. So that against scriptures reason, coun-
 cels, fathers old and new, historiographers, al kynd of vvriters, him selfe e-
 uer cometh in as an omnipotent and vniuersal Apostl, Doctor, Father &c.
 as though in his only vvord consisted

Matth. 16.
 Luc. 22.
 See the annotations
 in the new
 test. vpon
 these places.

pag. 61. 62.

pag. 74.

pag. 82.

more pith, then vvas in al mens that euer liued since Christes time.

the impossibilitie of
M. W. paradox, that the
Pope is Antichrist.

pag. 66.

And now somewhat farther to descric the incredible vanitie, folie, pride and selfe loue of the mā, let the reader note the grosse and barbarous impossibilitie of that paradox, vvhich by this his supreme authoritie he vvould defend. He graunteth the Church of Rome, to haue bene pure, godly & christian, for six hundred yeres after Christ, as before hath bene declared. VVhen then grew it to be so impure, wicked, and Antichristian? ten yeres after. For thus he writeth: *Six hundred and ten yeres after Christ or there about, Bonifacius the third gouerned the Romane church. VVhat vvas he? to ansuvere truly, very Antichrist.* In which wordes ioyned together, thus much he saith in effect, That whereas within the space of ten or twelue yeres before, the Romane church was religious and euangelical, in such sense as they vnderstand it, that is, abhorred the Popes vniuersal iurisdiction as Antichristian, and limited his power within the precinctes of his owne Patriarkship, reuerenced euery prince as supreme head of the church within his owne dominion, detested

detested the sacrifice of the masse as iniurious to the death of Christ, acknowledged no iustification but by only faith, allowed mariage of priestes and religious persons as agreeable to the libertie of the gospel, held for sacramentes none other but Baptisme & the Eucharist, and Baptisme an only signe not remitting synnes, and the Eucharist a sole figure, from which the truth of Christes body was as far distant as heauen is from earth, and so forth according to the rest of the articles of their reformed faith: within the decourse of so few yeres, al these thinges were turned vpside downe, & the contrary faith planted in steede thereof. That is, the Romane church of late so sound and perfite, sodaynly became most corrupt and impure. she approued the vniuersal authoritie of the Romane Bishop, and appointed no boundes or limites to his iurisdiction, which was mere Antichristian. she tooke from Princes their Supremacie, she brought in the sacrifice of the masse, and highly aduaunced it against the death and sacrifice of Christ. she acknowledged iustification to proceede not of only faith, but of workes

A wonder-
ful change
vpon the
sudden in al
the Christiā
world and
yet more
wonderful
that no man
should note
it.

also. she established the single life of
priestes and votaries, and condemned
their mariages as sacrilegious and ex-
ecrable. for two sacramentes she ad-
mitted seuen. to baptisme she attribu-
ted remission of sinnes, and in the Eu-
charist she beleued the real and sub-
stantial veritie of Christes presence, &
so forth according to the articles of
Catholike religion, or papistrie, as
these men terme it.

Now whereas thus much is comprised
in their paradox of making the suc-
cession of the Romane bishops Anti-
christ, whereas such weight lieth in the
matter, which of it selfe to common
intendement is so absurd, vnreasonable
and in deede vnpossible, whereas we
also bring forth Fathers, Councils, and
Doctors auouching the contrary ga-
ther thou (Christian reader) whether
vve haue not iust cause vtrly to dis-
credite them in this so blunt & senseles
assertiō, vntill we see their Chronicles,
their monumēts, their antiquities, some
maner warrant besides their owne, in a
matter of such importance. Whereas
they allow vs no such, and yet challenge
to be credited vpon their owne vword,
assure they selfe (reader) their dealing
in

in this behalfe is not only foolish, vn-learned, and ignorant, but also inhumane, furious and diabolical.

Notwithstanding whereas M. W. besides those former profes which to any indifferent man may seeme more then sufficient, requireth of vs farther declaratiō, that in these later ages the Romane church hath not departed from that faith, which in her first time she profess'd, to content him (if any thing may content him) and make more euident the inuincible equitie of the Catholike cause, I wil proue the same by such historicographers, as him selfe (I trust) wil allow for vpright, and nothing favorable to our cause. Those witnesses I meane to be, first of all him selfe, and then, Iohn Caluin, Peter Martyr, Martin Luther, Flacius Illyricus, with such other pillars & founders of his owne congregation. Out of him selfe this I gather. That to haue bene the true and Christian faith, which the Romane church maintained the first

that the
Romane
Church of
the later
thousand
yeres hath
not chaun-
ged the faith
which she
had the first
five hundred.

Before pag.

47.

church vvas most pure & excellent, & preserved inuiolabl the faith deliuered by S. Peter and S. Paule. This proposition is commonly found almost ne every page

Chap. 4. 7.

10. 11.

of M.W. answered to the second Demonstration. Out of the other, Calvin, Luther &c. this I gather, that the Romane church in her first & primitive puritie maintained and beleaved the Popes Supremacie, the sacrifice of the masse, the same to be available for the dead, priesthode, the real presence &c. no lesse then we do now. This thou shalt find witnessed by their seuerall confessions, and approued at large hereafter in places conuenient. The conclusion hereof rising is this, first that these are no pointes of false or Antichristiā doctrine, but such as Peter & Paule taught the primitive Romane church. Next that the later Romane church hath not departed from the former, but hath kept inuiolably the self same faith without chaunge or alteration. And so the false supposall whereupon this booke standeth, being by such euidence refuted, the rest of the building must needs come to ground.

Cal. insti. li.
4. c. 18. ¶ 18.Omnes re-
ges terræ &
populos, à
summo vs-
que ad no-
uissimum
ieebriauit.

Now I say farther, that this point which M.W. taketh for a most certaine and cleare veritie, that is, the fal of the vniuersal church (for after the fal of the Romane church, they can shew none that stood, and it is their general both

both preaching and writing, that she corrupted the whole world with her errors) and her apostasie from Christ these later hundred yeres, vpon which (as I haue said) dependeth the verie substance of this his booke, is an absurditie in Christian religion, so foule, monstrous, and abominable, that it can not be defended of any man, except he first of al deny the very incarnation of Christ, his preaching, his death and passion, his eternal kingdome & priesthood, the sending of the holy Ghost, the entier summe of all whatsoever hath bene written by the Apostles, or foretold by the prophetes. For to what end was Christes incarnation, but to ioyne him selfe vnto a Church, from which he would neuer be separated? To what end was his preaching but to erect and instruct such a Church? To what end his death and passion, but to redeeme & sanctifie such a Church, & leaue vnto it an euerlasting remedie to blot out her sinnes and offences? How is he an eternal king, who hath not an eternal people obeyng him and obseruing his lawes? how an eternal priest, whose priesthood and sacrifice for so many hundred yeres was applied to

To affirme with the protestants that the vniuersal church hath failed, is to deny Christs incarnation and al scripture.

Ofc. 2. v. 19.
20.
Eph. 5. f. g.

Io. 17. v. 19.
Eph. 2. v. 14.
&c.

Pf. 2. v. 6.
1 Tim. 6. v.
15.
Hebr. 7.

Act. 2.
10 & 14. v. 36.

Mat. ca. 28. v.
20.

Marc. 4. v. 32

1. Cor. 11. v.

26.

Mat. 5. v. 14.

15.

1. Tim. 3. v. 15

Luc. 24. v. 47

Act. 15.

2. Timoth. 3

v. 9.

Ephes. 4. b & c

Mat. 19. v. 17

Mat. 16. v. 18.

Apoc. 20.

v. 9.

none, & auailed for none? and to what purpose was the holy Ghost sent, but to remayne vwith the church for euer, and leade her into al truth? And vwhat is the summe of the gofpels, but a declaration that Christ by him self, by the holy Ghost, by his Apostles, founded such a church, in vvhich his wil should euermore be openly preached, his sacramentes rightly euermore ministred, true faith and religion alwayes preserved, a certaine vway for conuerting infidels to the faith, for cōfuting errors and heresies be continued, and al true Christiāns maintained by lawful pastors in vnitie of his true faith against al blastes of vaine doctrine, euen vntil his coming to the general iudgement. Finally that such a citie and common welth it should be, so cōstant, so strong, so vnmoueable, that it should vpholde the glorie and name of Christ, against Princes, against Potentates, against Kings and Emperours, against al the force of the world & the deuil, though they al with might and mayne applyed their whole power to the suppressing and rooting out of it.

And the seif same is the effect of al the auncient Prophetes, that the preachers.

chers of Christes catholike church should neuer cease day nor night to preach the truth: that howsoever darknes couered al other nations, yet the light thereof should neuer be extinguished: that the spirite of God and truth of doctrine should neuer depart from it, but remayne in it fro one generation to an other euen for euer: that it should neuer be brought into a narrow roume, as was the synagoge of the Iewes, but should be diffunded thorough al prouinces of the earth: that the course of heauen, of the sunne, of day and night should rather faile, then priests and preachers of the new testament: that albeit other monarchies had an end & were altered, as the Assyrians, the Persians, the Macedonians, the Romanes, yet this should neuer suffer any such a reiteration, but should stand vnchangeable for euer. Wherefore to affirme that this Church hath failed, is to affirme, that Christ, his Apostles, & Prophetes, are al liars, that what soeuer is written in the old and new testamēt, is all vaine and fabulous.

For touching the straunge deuise of an inuisible church, which some of them haue of late imagined, it is nothing

Esa. 62. v. 6.

Esa. 60. v. 2.
3.Ibid. v. 20.
c. 62. v. 4. c.
59. vers. 21.Ibid. c. 60. a. b,
& c. 2. v. 2.
Psal. 2. v. 8. &
psal. 71. v. 8.
11. 17.Jerem. 33. c.
d. c. psal. 88.
v. 34. 35. & c.Daniel 2. v.
44.Tower dis-
putations,
the second
day.

The inuisi-
ble church
a poetical
fanie.

Melanch. in
locis com. c.
de Ecclesia
edit. 1561.

The scrip-
ture kno-
weth no
church but
the visible.

thing els, but a mere poetical fanſie: a fanſie vvhich conſiſteth only vpon their owne vvord and credite, for profe vvhereof they neuer yet brought any ſcripture, coucel, father, doctor, chro- nicle, or writer, nor euer ſhal be able: a fanſie by which any ſect neuer ſo hor- rible, may defend them ſelues to be a Church as wel as they: a fanſie framed and patched together of mere contra- rieties and contradictions: a fantaſtical opiniõ which being long ſince abando- ned of the learned proteſtants in other countries as moſt vvicked and peſtilẽt, is nowv (I knowv not vpon vvhat mi- ſerie and neceſſitie) receaued of our English Diuines. *VVhenſoener vve thinke of the church (ſaith Melanchthon) let vs beholde the company of ſuch men as are ga- thered together, vvwhich is the viſible church: nether let vs dreame, that the elect of God are to be found in any other place, then in this viſible ſocietie. For nether vvill God be cal- led vpon or acknowledged, othervvife then he hath reuealed him ſelf, nether hath he reuealed him ſelf els vvhere, ſaue only in the viſible church, in vvwhich only the voice of the goſpel ſoundeth. Nether let vs imagine of any other inuiſible church, but let vs knowv, that the veice of the goſpel muſt ſound*

found openly amongst men, according as it is written Psal. 18, Their sound is gone forth in to all the earth. Let vs know, that the ministry of the gospel must be publike, and haue publike assemblies, as it is sayd Ephes. 4. Let vs ioine our selues to this company, let vs be citizens and members of this visible congregation, as we are commaunded in the 25. and 83. Psalme. Which places and other the like, speake not of Platoes Idea, but of a visible church, &c. And in sundry other places refelling this mad fanſie, he euer concludeth, *Necesse est fateri esse visibilem Ecclesiam, de qua filius Dei, &c.* It is of necessity that we confesse a visible church, whereof the sonne of God saith, Matth. 18, *Dic ecclesia, Tel the church, & whereof Paule saith 1. Cor. 4, We are made a spectacle to the whole world, to angels, and to men. What a spectacle I beseech you is that which is not scene? and whereunto tendeth this monstrous speach, which denieth the visible church? Delet omnia testimonia antiquitatis, abolet iudicia, facit arapxias infinitam, & illam Cyclopum politiam, in qua dixit & dixit ut est apud Euripidem. It abolisbeth all testimonies of antiquitie, it taketh away all iudgements, it causeth an endles confusion, and induceth a common velvet of unruly ruffians or Atheists, wherein no*

Idem in pre-
fat. lib. Cor-
pus doctri-
nae Christianae
in Eccle-
siis Saxon. &
Misnicis
principis
electoris
Saxon. im-
press. Lipsiae
anno 1561.
Vide eundem
in Repetit.
Confes. Au-
gust. offeren-
da Sinodo
Tridentinae
anno. 51. ca.
de ecclesia.
Et in resp.
ad impios
articulos
Bavaricae
Inquisitionis
quest. 3.

The pro-
stants inui-
sible church

one careth for another.

Calv. insti
tut. lib. 4. ca.
1. ¶ 2.
No saluatiō
out of the
visible
church.

ibid. ¶ 4.

And Calvin interpreteth the article of our creede *Credo Ecclesiam Catholicā*, of the Catholike visible Church. & saith furthermore, that the knowledge thereof is so necessary, that there is no hope of life by grace in this world, except we be conceaued, brought forth, nourished, and ruled by her, so long as we liue. *Adde quod extra eius gremium nulla est speranda peccatorū remissio; neque vlla salus, teste Iesai. c. 37. vers. 32. Ioel. ca. 2. v. 32. Ezechiel. ca. 13. v. 9. psal. 106. v. 4.* Adde here vnto that out of the lap of this (visible church) no pardon of synnes is to be hoped for, nor any saluation, as witnessse Isaie, Ioel, Ezechiel, and the Prophete Dauid.

Oecolāp. in
112. c. 2. v. 2.

And Oecolāpadius writing vpon the Prophete Isaie, and those wordes, ca. 2. *Fluent ad eum omnes gentes*, Create is the dignitie (saith he) of the Christian church aboue the synagoge of the Iewes, in that it shal be most populous, and of all nations, sundry shal ioine them selues vnto it abundantly. Wherefore let the Iewes be ashamed, which thinke them selues alone to be the sonnes of Abraham. Away with the Montanistes, which say that they alone haue receaued the holy Ghost. Confounded be the

be the Donatistes &c. how much should
we withdraw and take from the church
catholike, if we beleue these men? And
again vpon Ieremie. God here speaketh
of the eternitie of Christes kingdom, and
sweareth that as his league is stedfast with
the sunne and moone, with sommer and
winter, with day and night, so also he
will performe that which he promised to
Christ, that he shal haue kinges and priestes,
and that for euer, and that not a few, but
as the starres of heauen and the sand of the
sea, both for their dignitie and puritie,
and also for their multitude. The like
wordes he hath, and confirmeth the
same by fundry places of scripture, in
Isai. ca. 64. v. 13. Daniel. ca. 2. v. 44. Za-
char. ca. 2. v. 1. 2. 3. et ca. 7. v. 13. 14. 15.
et ca. 12. v. 6. 7.

idem in Ie-
remiam ca.
33. v. 19.

Kinges and
Priestes ne-
uer fayle in
the church.

And Illyricus gathereth very wel
out of the first chap. of S. Matthe. that
the true church in the midst of al
persecutōs, destructions of cities. Cō-
mon welthes, and peoples, is not only
preserved miraculously by gods spe-
cial ayde & protection, but also *Osten-
dit ista series* (saith he) *ecclesiam et religi-
onem verā habere certas historias suae origi-
nis et progressus.* This genealogie proueth,
that the true church and religion hath assu-
red

Illyr. glossa
in Math. ca.
1. v. 1.

Some such
stories of
the Protec-
tantes
church,
what state it
had 600. or
700 yeres
agoe, were
worth the
saying.

Bret. in Luc.
c. 17. hom. 19
Lanath. in
Ezechiell ca.
20. v. 39. 40.
Luth. Rom. 4
in Isa. ca. 9.
& 52. & 53.
& 60.
Bal. in Apo.
Concio. 62.
& 87.

red histories of her beginning and encrease.
I passe ouer very many places of these
and other learned Protestantes, Bren-
tius, Lauatherus, Luther, Bullinger,
who in their Commentaries vpon the
scriptures refel this sauage opinion
of our english Protestants, by infinite
and the same very euident places of
scripture.

Notable
forgetful-
nes and con-
tradiction.

See after
pa. 177. 178

And wonder it were (if any thing
were wonderful in men forsaken of
God, and geuen ouer to their ovne
sense) how these men do not per-
ceauce, yea and feele the most sensible
contradiction, which disputing of
this question, and of Christes real
presence in the sacrament, they runne
into. For here they charge vs, that we
take from Christ the truth of his bo-
dy and deny his incarnation, because
we say it is inuisible and not cir-
cumscribed with a certaine place,
which they say are proprieties so es-
sential to humane nature, that the
very glorified body of our Sauour re-
mayneth not a body, if it wante them.
Of this argument M. VV. insulteth
and triumpheth in this booke, *Hoc ar-
gumentum* (saith he to M. Martin) *im-
petus tuos non pertimescit*, *This argument
feareth*

feareth not your forces. Yet talking of the Church militant, which consisteth of a number of bodies, by nature, mortal, by essential proprietie, visible and bound to a certaine place, by Christes ordinance dispersed thorough al quarters of the world, this Church (they say) was a true church, and yet inuisible, consisted of Emperours, Priests, nations and peoples, and yet circumscribed with no certaine place, appearing in no certaine citie, prouince, or kingdome: so tying most ethnically, the glorious, celestial, deified and supernatural body of Christ, to the base rules of corruptible philosophie, from which they exempt the mortal bodies of men, which by the law of God and nature are subiect therevnto.

After pa.
349. 350.

But to returne to the fall of the vniuersal Church, vpon the ruines whereof M.W. booke in particular, & this new congregation in general is buylt and standeth, the issue of that doctrine is no other, nether possibly can be, but a flat abnegation of Christ & Christianitie, as the writings of our aduersaries ioyned with their practise declare abundantly to al those, who lyst to open their eyes and take a litle paines to learne

Cal libel.
de necessitate
reformandæ
ecclesiæ.

that which so deeply it importeth them to know.

to say that
the church
hath sayled,
is to make
Christ a ly-
er and de-
ceauer.

25 AN. 1544.
ad 1556.

Yere 1559.
The storie
of Dauid Ge-
orge set
forth by
them of Ba-
sile.

If Christ
had bene
the true
messias, his
church had
never say-
led.

And to this purpose notable is the storie of Dauid George the Hollander, who being expelled from the low countries for the Sacramentarie heresie, and for the same cause honorably receaued and intertained by them of Basile being then of the same religion, and many yeres wel esteemed of in that citie, after proceeded so far in the gospel, that he tooke to him self the name and office of Christ, and accounted our Sauour for a seducer and deceauer, and secretly drew many to his opinion. For which cause, three yeres after his death, the rulers of that Citie tooke the body out of his graue and burned it, and withal set out the whole storie of his life, fayth, and death, and the rest appertaining to his condemnation and their owne defence. This man by what reason principally was he lead into that Turkish madnes? forsooth his cheefe reason was this, as in the same booke appeareth. If that Christ had bene the true Christ, then the Church created by him should haue continued for euer. But now we see, and it is mani-
festly

fest, that the Romish bishop, that Antichrist, hath suppressed and overthrowen many hundred yeres since the church, which that Christ erected. Hereof it foloweth, that he was not the true Messias, but a lying maister and a false prophet.

And Sebastianus Castalio in the preface of his bible dedicated to king Edward, what doth he els, but closely deny Christ to be the true Messias, when vpon this very ground of the churches fal, he thus discourseth. First he laith for a foundation, the excellencies and prerogatiues of the church which should be established by the Messias, as her quietnes and vnitie in religion described by Michæas, cap. 4. *That the earth should be so replenished with the knowledg of our Lord, as the sea is with waters. Esai II.* And againe cap. 60. *VWhereas thou were forsaken, enuied and vsfrequented, I wil make the (saith God) to arise into an everlasting height, so as thou shalt sucke the milke of other nations and the brestes of princes, and thou shalt know that I thy God am thy sauiour and defender. Thy sunne shal no more go dovvne, nor thy moone leese her light, for our lord shal be thy light which euer shal co*

Castalios
discourse
that Christ
is not the
true Messias.

the light of
the church
shal neuer
be extin-
guished.

Quò magis
libros sa-
cros consi-
dero, eo mi-
nus hæte-
nus præsti-
tum video,
vtcumque
illa oracula
intelligas.

An argumēt
worthy to
be confyde-
red.

tinue. After this sort much more he hath touching the churches happy estate and continuance, as before hath bene noted. Then looking to the effect and accomplishment of these promises according to Protestantes learning and iudgement, he protesteth expressely, that this excellencie and felicitie promised to the church of Christians by the cōming of Messias, the more he considereth the scriptures, the lesse he findeth the same as yet to haue bene performed, howfoeuer a man vnderstand those places alleaged. Whereof he frameth this argument. *Equidem aut hæc futura esse fatendum est, aut iam fuisse, aut deus accusandus mendacii. Quod si quis fuisse dicet, queram ex eo, quādo fuerint. Si dicet Apostolorum tempore, queram, cur nec vndique perfecta fuerit, et tam cito exoleuerit dei cognitio ac pietas, quæ et aterna, et marinis vndis abundantior fuerat promissa.* Truly vve must confesse, ether that these thinges shal be performed hereafter, or haue bene already, or God is to be accused of lying. If a man answere me, that they haue bene performed, I vvildemaund of him, vwhen? If he say, in the time of the Apostles, I vvildemaund howv it chaungeth, that nether thē the knowvledge of God
and

*and true religion vvas altogether perfit,
and after vvarde in so short a space vanni-
shed away, vvhich vvas promised to be
eternal, and more abundant then the flud-
des of the sea.*

Which argument of his, if we marke
wel, and euery part thereof, it is easely
perceaued, that he concludeth those
thinges not to haue bene performed in
the Church of the new testamēt, which
al prophetes foretold should be per-
formed at the comming of the Mes-
sias. For whereas he driueth the summe
of al to one of these three necessary
consequentes, ether that God is a lyer,
ether that the Church erected by Christ
should euer stand in the sight of the
world, and euer flourish with most a-
bundāt knowledge of the wil of God,
or that such a Church shal be founded
hereafter by the Messias: and then re-
moueth the first, which the nature of
euery man abhorreth to heare, then
denieth the second, according to the
general scope of the protestants doc-
trine, which affirmeth the Church for
these thousand yeres passed to haue
bene drowned in palpable darkenes, su-
perstition, and idolatry, what remai-
neth but to approue the third, v^z, that

the things foretold to be wrought by the Messias, are not yet accomplished, but shal be hereafter. which is as much as in euident termes to say, that the Messias is not yet come, or Christ is not the true Messias, who hath performed nothing of that which was his part and office according to the oracles of the Prophetes.

Caluin in
Daniel. ca. 2.
v. 44.

Lut. ro. 7. li.
de Iudæis.
&c.

The protestants vnder
pretence of
more puri-
tie, driue
men to Iu-
daisme and
Turkery.

This if I would prosequute at large by shewing into vvhhat straightes, and shameful and miserable shiftes some principal Protestants, for example Caluin and Luther disputing vwith the Iewes haue bene brought, by reason of this detestable supposition, that the church so many hundred yeres hath failed, the reader could not but abhorre and detest euen to the gates of hel this damnable heresie, which vpon pretense of reforming the church and making al thinges pure and persfite, doth in deede ioyne with the Turkes and Iewes, and thrust men headlong to the very denial of Christes Incarnation. And most certaine it is, we can neuer against the Iewes maintayne Christ to be the true Messias, if we put this paradox of the Protestants to be true, that Christes church within
so few

so few yeres after his departure was suppressed & trode vnder foote by the Pope. And this one reason, to passe by al other, wil iustifie the same to their eternal confusion: that whereas by the incarnation and coming of Christ the church of Christians should be enlarged infinitely in al kingdomes, prouinces, and cities, aboue the sinagoge of the Iewes, which after that time should be narrow, contemptible, remayning in a few, and nothing comparable to that other, by the Protestants faith this is turned cleane contrarie. For in any age or time of these latter thousand yeres, it is easie to shew by sufficient authoritie of cronicles & histories, that the Iewes haue had their knowen and visible sinagoges in the most notable places and prouinces of the vworld, in Greece, in Constantinople, in Germanie, in Mantua, in Venice, in Paris, in England, in Spaine in Portugal: vwhereas for many ages they can not name vnder the cope of heauen any kingdome, prouince, citie, tovvne, village, house or sheepecote, where the church of christ hath appeared, if we esteeme the same according as they now by their preaching and

Esa. 49. per
tot. ca. 3. v.
3. 4.

Esa. 54. v. 1.
Gal. 4. v. 27.
see before
pag. 59

writing describe it.

The end of
M.W.do-
ctrine tou-
ching Anti-
christ.

And therefore whereas M.W. objecteth commonly, that Doctor Sanders denying the Pope to be Antichrist and defending that an other shal come hereafter, withdraweth men from consideration of the true Antichrist to a false and fayned one, on the contrary side let the reader take this for a veritie as certaine and sure as the Gospel, that he and his, vpon such pretense of a false and imagined Antichrist, of late daies conceaued and brought forth in the fātaftical braines of a few heretical miscreantes, vpon pretense of bringing men a neerer way to heauen then euer their forefathers went, vpon pretense of framing a church more pure, more sincere, more perfite & Apostolical then was in the world before, I say, vpon these false and lying reasons, they withdraw men frō the only true, auncient, Catholike & Apostolike church, wherein they were baptised, to their manifold, scattered, & diuided apostatical congregations: they leade men out of the way where only saluation is to be looked for, and place them there, where remaining they are most certaine and assured

assured of euerlasting damnation of body and soule. Yea as appeareth by the course of their doctrine, the drift of their preaching and writing, and experiment of their brethren, vnder the veile and shadow of this their Antichristian doctrine, they induce me to belecue that all scripture is false, that the prophetes were lyers, that the Apostles were deceauers, that Christ was a false teacher and seducer, & not the Messias described by the prophetes, that Iudaisme standeth vpon better groundes then Christianisme: which conclusion they can neuer avoyde, except first they abandon and reuoke this their doctrine of Antichrist suppressing the Church, as false and execrable.

And as for the Popes of Rome, whom this man wil needes haue to be Antichrist, this I dare say boldly and stand to the arbitrement of any reasonable and indifferent Protestant that by experience knoweth Rome, and England, the demeanure of the bishops who of late haue gouerned there, as for example, Pius 4. Pius 5. and Gregorius 13. and our Superintendents, who in the same tyme haue ruled in

If the Pope of Rome be Antichrist, there be many worse Antichrists in the world

England. Let Antichrist be described in such sort and with such qualities as the scripture describeth him. Afterward let there be laid in equal balance that which the world knoweth by publike vew and experience to haue bene in the foresaid bishops, their feare of Gods iudgement testified by their whole order of life, their much praier, their infinite almes, their iustice towards al, their singular care to remedie the vvoundes of the Christian vvorld, and gather into one the scattered flocke of Christ, vvherein they haue spared no trauail or charges. Lay vvithal the publike and knovven losenes in many of our English Superintēdents, the contempt of Gods iudgements, so much as may be gathered by their external behauiour & maner of liuing, their oppressiō of the poore, their infinite auarice, their few prayers, their lightnes, their carnallitie, and whatsoeuer els is better knowen to the people where they liue then to me: let these thinges I say be weighed by the iudgement of any reasonable Protestant, and I doubt not but he wil confesse, that if in the tyme of the forenamed Popes, the Sea of Rome was posses-

possessed of Antichrist, in the same season many bishops Seas in England were possessed of double and triple Antichrists.

I come now to speake of the second part, v^z, the want of religion and conscience which M. W. sheweth in this his answer, wherein I must be the shorter, because I haue stayd somewhat long in the first. His want of conscience as in sundry other pointes, so in this I note especially, that whereas he pretendeth to set downe M. D. Sanders arguments fully and entierly, and so to frame his answer accordingly, he in many and the same of best moment performeth nothing lesse then that which he most pretendeth.

M. Jewel amongst many false practises, vsed this as one very apt to beguile the simple, and whereby I thinke at this present very many learned men are deceaued. That is, frō the discourse of his aduersary, he would cut out & remoue frō the sight of the reader, the principal strength, were it Scripture, Councils, Fathers, or reason, whereby the aduersary iustified his cause, & after shuffle vp some od talke & impertinent allegatiōs against the rest. For exāple
let

★
M. Jewels
manner of
answering
D. Harding

He leaueth
out the best
part of D.
Hardings
booke.

let the Defence of the Apologie of the English church serue, vvhether there is no matter seriously handled, from the first beginning to the last line of the booke, but the very pith and most forcible partes, as it vvere the ioyntes and sinewes are thus taken away and left out of the booke: sometime vvhole and many pages together, sometime half pages, sometime fouer or five lines in a side, sometime vvhole sentences or peeces of sentences, according as he thought requisite for the bettering of his cause, and disgracing of his aduersarie: & yet notwithstanding, he pecceth and patcheth vp the rest, as though it vvere the full and perfite discourse of D. Harding. This is as much as if some bragging Thraaso appointed to combat vvith his enemy, should at the time of fight, cause his enemy to be tied vp in prison, and shevve his chivalry vpon a man made of cloutes. this is in steede of a body, to fight with a shadow. I vvill not exemplifie this by any particularitie, because I can assure the reader by certaine experience, let him in that booke fall vpon vvhether place he list, he shal hardly misse an example.

This

This very practise hath M.W. learned of him, and putteth it in vre in this his answere to D.Sanders demonstrations. For wheresoeuer D.S. disputeth most firmly out of scriptures and reasons grounded thereon, & multitude of fathers agreeing in the exposition of the scriptures, wheresoeuer he preuenteth the cauls of the aduersaries and forestoppeth the common arguments which they make for the contrary parte, there M.W. diligently and carefully taketh order to cut and leaue out all such peeces, that he may haue the more libertie to runne at randon, and talke his pleasure of the rest. So for example, in the seuenth demonstration he leaueeth out in the middle, almost halfe a side of D.Sanders, a pece of very good importance for the fortifying of his argument. In the tenth demonstration where D.Sanders preuenteth and answereth their obiections, and where in deede he fully cōfuteth before hand the substance of M.W.replie, there a whole page is leaft out. And the self same part he plaieth in the thirteenth demonstration, leauing out almost two entier pages where in like maner his replie was before hand thoroughly discharged.

An vncon-
scionable
way of an-
swering.

Apud.San-
der.pa. 764.

Sander.pa.
767.

Ibid.pag.
770.771.

3.774.

charged. So in the sixteenth demonstration he omitteth almost a side of the argument, where D. Sanders convinceth the Protestants of contradiction to them selues, and proueth them to play the part of Antichrists for corrupting the verie letter of scripture at their pleasure.

And to passe by the like false demeanure in other places, and to make a litle stay vpon one only example, in the 36 demonstratiō he so wickedly behaueh him selfe, as the reader can neuer otherwise iudge of him, then that he is a mā wicked, vnconscionable, without al feare, of God. or regard of man, geuen only to continue talke and serue the time, without any care to search out the truth. D. Sanders there disputeth thus. *Christ instituted a true & real sacrifice at his last supper.* This he proueth by scriptures, reasons drawn out of the scriptures, & fathers interpreting the scriptures. *This sacrifice Antichrist shal abrogate & take a vway.* This he proueth also by fathers expōding the scriptures, and gathering so much of Daniels Prophecie. These be the parts of which he concludeth the Pope not to be Antichrist, who taketh
not

not away that sacrifice, but defendeth
& wel alloweth it. Now here wōderful
it is to note, what mangling, and defa-
cing, and peeing, and patching he v-
seth in setting downe this demōstratiō.
In the first paragraph of D. Sanders
five lines he leaueth out, wherein is
compared the state of the Iewes and
Christians touching the law and sacri-
fice. Then shuffling in fower lines, he
furthwith leaueth out almost a whole
side of a leafe, where D. S. by good rea-
sons, conference of Scriptures, and fa-
thers, proueth the Masse to be the sa-
crifice of the new testament. and then
putting in one line of S. Ireneus cited
by D. S. and leauing out many lines
folowing of the same author, and per-
taining as much to the matter, omit-
ting withal D. S. discourse therevpon,
he furthwith ioyneth an other place of
S. Ireneus cited likewise by D. S. but
after his maner cutting of at the least
the one halfe: and omitting D. S. argu-
ment therevpon, as also a notable
place of Hippolitus the Martyr (wri-
ting, that in the time of Antichrist the
holy churches shal be like vnto poore
cottages, and the pretious body and
bloud of Christ shal not be extant in
these

Vnreason-
ble mang-
ling, corrup-
ting, and
falsifying.

A pnd San-
der. pa. 785.

those daies, the Masse shal be abolished &c. al which he saith is nothing to the purpose) whereas D. S. bringeth in a large piece of S. Hierom, he setteth downe one peece of a line, and leaueth out ten times as much ensuing, and the same most to the purpose. And finally vsing the like treachery towarde S. Chrysostom (cited as the rest by D. S.) from vvhom he croppeth the greater part and the most necessary, thus he maketh vp his ansvvere to the 36. demonstration.

apud Sand.
pag. 789.

And that the reader imagine not the places of those fathers, S. Ireneus, S. Hierom, & S. Chrysost. to be ydle & needeles, let him know, that they are such, as whereby D. Sanders proueth directly one of his principal propositions, that Antichrist shal abrogate & take away the sacrifice of the new testament according to the prophecie of Daniel. Finally in the 38 demonstration where the argument is framed, that the best princes haue alwaies fauoured the Sea of Rome, as Constantinus Magnus, Theodosius, Martianus, Carolus Magnus, Ludouicus Pius, &c. & persecutors, tyrannes, and wicked princes haue most dishonoured it, as
Con.

Constantius, Iulianus, Valens, Anastasius, Theodoricus &c. the answer is made, by cutting away all this out of the booke, and thrusting in a tale of a tub, that Cardinals & bishops be kings who much honour the Pope.

This maner of answering is not to search out the truth, as becometh Divines, or to bring men into the right way, as is the dutie of Christians, but only to keepe mens heads in musing & expectation of new bookes, to make them mispend their time, to keepe the printers occupied, and as it were to walke and talke on a stage for no other purpose but to passe away the time. This is truly to be *Carnifex papiri*, A murderer of paper, as Illyricus commonly calleth the Zuinglians. this is in deede to be *Miserabilis librifex*, A miserable bookevvrighr, as Luther malapertly nameth king Henry, a learned prince and of famous memory. This is thoroughly to approue and iustifie that which Luther in the beginning, sentenced against Zuinglius and Oecolampadius the fathers of the Sacramentarie Gospel, & vvhich frō thē (as it may seeme) hath descended to their posteritie.

Illyr.

Luther.

Luther. To.
7. Defensio
&c. contra

fanaticos
sacramen-
tariorum
spiritus, fo.
381.

rethorizantur &c. These good (sacramen-
tarie) sprites if they can a litle play the Rhetor-
icians, though they touch not any one argu-
ment, yet thinke they of them selues that
they haue answered the matter passing
vvel & sayd much to the purpose, et putant
causam suam consistere in scripture mul-
torum librorū, et in cōmaculatione papri. and
they suppose that their cause stādeth in vvrri-
ting of many bookes & blotting of much paper.

And no doubt it proceeded of some
like crafte, that M. W. against vs & our
English translation of the Testament,
wrote his reprehension in latin, to the
end pardy, that nether our common
countrimen vnderstanding only the
English, should know those faultes
which he reproveth in latin, nor straū-
gers vnderstāding only his latin, know
how iustly he retelleth that which was
written in English. Whereby notwith-
standing he might obtayne thus much,
that both sortes should heare tel of
some errors noted and refuted, but
what they were, and how wel, how
truly and substantially the refutation
was made, nether the one nor the other
should be able to examine, much lesse
to iudge: the rest that vnderstand both
tonges (vwho only may espie his vn-
iust

iust accusations, defaultes, and ignorances) being not so many, nor alwaies so diligent, nor at any time so free, as to compare his latin pretended reprofewith the truth set dovvne in English. For so much as the aduersaries novv against their old pretense of honoring and allowving holy scriptures, cruelly punish the readers and keepers of them, & spoile men of the nev Testamēt it self: the translation and notes vvhereof they shal neuer be able to reproue, as vve inuincibly to the eternal shame of heresie haue reproued theirs. And yet these men that vvil not suffer our translation to be read of such as vnderstand it, with fayned hypocrisie protest that it nothing harmeth their cause, and wish that straungers could reade it also.

The Protestants forbid the reading of scripture.

See after pa. 459.

These (Christian reader) are the false sleighes, of lying, of dissembling, of bragging, of remouing groundes of disputation, of denying sundry principal partes of faith, of continual altering their faith, of preferring the selues before al men, of taking to them selues in particular, the supreme iudgement both of al scriptures, & the true sense thereof, these be the difficul

ties, which may dissuade and withdraw any man from writing or disputing against such sophistical wranglers. yet because we may not vpo any lothsones in our owne behalfe, or lost labour in respect of the, omit to do good to others, whō we may any waye profite, here thou hast so much as appertaineth to the defence of the Discouerie, of the Translation, and Annotations of the new testament. The rest shal folow hereafter, if those who haue the regiment of my life & studies, shal thinke the tyme not euil spent, in refelling so vnseemely, so vnprobable, and vnchristian an argument.

AN ADVERTISMENT TO THE READER.

WHEREAS of late in the Tower disputations we haue seene that learned and holy man F. Campian, so much disgraced both in priuate speach and publike writing, because in citing a place of Luther touching S. Iames epistle, he missed the print wherein the place was to be founde, the later editions of his workes differing notably from the former,

former, which chopping & chaunging is cōmon to the most heretical writers of our time: for feare of like inconuenience, I haue thought it good amongst many, to note the print of certaine bookes, which in this treatise are oftē times alleaged. Know thou therefore (Christiā reader) that in citing Luther, I alwaies meane the print of Witteberg set forth by Melanch. in diuers yeres, the second Tome the yere 1551. the fift 1554. the seuenth 1557. In citing Zuinglius I meane his workes as they were set forth after his death by his sonne in law Rodolphus, without name of place or printer. M. Foxes Actes and Monumentes, I vnderstād as they were printed the yere 1563 by Iohn Day. Bezaes notes vpon the new testament I meane as they were printed at Geneva, the yere 1556. Sleidan I cite after the printe of Strasburg the yere 1566. Castalios bible, after the printe of Basile, the yere 1556. Caluins Institutions, as he last of al digested them into bookes and chapters, and printed them at Geneva. Thus generally, except I note otherwise in the margent. Other bookes which haue not so much variēie (although some be in more prints

The heretikes alter their workes continually.

then one) be they latin or english, I commonly note not only according to the chapter, but also according to the page or leafe, as I do also the forenamed, that thou maist with so much the more facilitie finde out the places quoted, and so better iudge of the matter treated.

Of the
name, Pro-
testants and
Sacramen-
tarics.

Ful. in the
Answer to
M. Martins
preface.
pa. 17.

Next, whereas some are offended with vs, for that in writing or speaking of them, we vse the names of Sacramentaries, Zuinglians or Calvinistes, Puritanes, and Parliament Protestantes, which they say are odious nicknames found out of vs, and therefore one of their writers of late chargeth vs in speaking of them to vse no other names then *Christians and Catholikes*: for our discharge herein thus much I must signifie vnto thee, that if ether truth & learning would beare vs vsing such termes as they require, or any reader ether Catholike or Protestant vnderstand vs, we would most gladly for loue of the truth and their contentation so speake and write. But now consider thou how intolerably such speeches would sound in the eares of any indifferent reader. I haue occasion sometimes to produce Luther
vwriting

Writing *Contra fanaticos Sacramentarios spiritus*, against the fanatical spirites of the Sacramentaries, sometimes *Contra Zuinglium et discipulos eius*, against Zuinglius & his disciples, sometime D. Whirgife against the Puritanes, (for so he calleth them) sometimes the Puritanes against him and such as maintaine the Cōmunion booke and religion of England, in such sort and so far forth as is approved by Acte of parliament. Now citing these writers how can we cite them without a lie, if we cited them in other wordes then themselves vse? If I said Luther in his booke against the fanatical spirites of the Christians & Catholikes, or, D. Whirg. in his Defense against the Christians and Catholikes, who could ether perceave what I meant, or who would not iudge that I did them great iniury in making them to write against Christians, which none do but lewes & Turkes, or against Catholikes vvhich none do but heretikes and Apostataes. And marueil it is, that the name of Protestātes is now grovven into so great dislike, vvhich hitherto hath bene so magnified in bookes, pulpits, and ordinarie phrase of talke, and vvhich M. Fox in his huge volume of Actes and Monu-

Pag. 683. &
1717.

mentes alwayes vseth as most proper to their gospel, & maketh it opposite sometimes to *Papistes*, sometimes to *Catholikes*, which he vseth for one.

Those that
professe the
English re-
ligion, are
not Catho-
likes.

Brentius et
Lutherani
passim. See
before. pa.
39.

But the truth is, those that professe the English faith and religion, ether haue no name at al to be knowven by but the common name of heretikes, vvhich is so general, and vvhould be to odious, or their most propre name is *Zuinglians* or *Sacramentaries*. For to cal them *Catholikes* and *Christians*, besides that it is false and ridiculous, and may vwith like probabilitie be challenged of euery other kind of secte, Lutheran, Brentian, Arrian, Puritan, besides that their greatest vvriters mocke and scorne at the name *Catholike* as Popish and superstitious, besides this I say, it expresseth not that particular religion, in vvhich they differre from the rest of the Christian vworld, for vvhich vve vvrite against them, and for vvhich the Lutheranes oppose the selues against them, and vvhich by their name ought specially to be signified.

Nor Protest-
ants.

The name of *Protestantes*, which commonly they vsurpe, is wrongfully chalenged of them, as which duely &
onl

only belongeth to the Lutheranes, who for opposing them selues against the decrees of the Empyre & Emperour touching Catholike religion, and protesting that they would stand in defence of their owne, according to the Confession exhibited at Auspurg, were first for their so doing and protesting, named *Protestantes*, as much to say, as men that stood and protested against the Catholike faith for their priuate, in such sort as hath bene noted. From which Confession of theirs as likewise from al other communion, those of the English religion, vvere by the name of *Zuinglians* expressly excluded.

Sleidan. li. 6.
fol. 102. 101.
109.

Ibid. lib. 7.
fol. 110. et
114. et lib. 8.
fol. 128. 131.

And briefly, that no other name can be ducly applied vnto them besides the name of *Zuinglians*, by this reason it may playnely appeare. When they brake from the rest of the Christian vworld, vvhich they say vvas couered vwith palpable darkenes, and betooke them selues to that light of the gospel, vvhwhereof novv they so much brag and boast, vwho vvas their maister, ringleader, and Apostle therein, but Huldericus Zuinglius? So much they vwrite most euidently in the Apologie

Those of
the English
fayth, are
most pro-
perly called
Zuinglians,
or Sacra-
mentaries.

of their English church. In the midst of that darknes (say they) those most excellent men, Martin Luther, and Hulderike Zuinglius sent from God to illuminate the vvhole vvorlde, first came to the Gospel. *Missi à Deo ad illustrandum terrarum orbem, primū accesserunt ad Euangelium.* Now whereas themselves & al other, name those gospellers which folow Luthers sense and interpretation, by the name of *Lutherans*, they vvhoe prefer Zuinglius before Luther, and professe themselves to haue receaued the light of the Gospel from him, how should they be called but *Zuinglians*? not only for like reason, vvhich hath bene vsed in al times and ages from the first beginning of the primitiue Church, vvhoe the Sectemaisters haue geuen appellation to their after-commers, as in Marcion, Valentinus, Carpocrates, Nouatus & the rest, but much more and especially because themselves challenge him for their maister in their particular faith and religion. And therefore it can not be avoided, but as *Luthers* scholars, are called *Lutherans*, so *Zuinglius* disciples ought of like right to be called *Zuinglians*.

And to end this quarel, our aduersaries

ries them selues who haue written of these matters, shal serue to quite vs of al fault. M. Fox in his storie when soeuer he speaketh of that sect vvhich him self best liked, ordinarily calleth them, ome time *Protestants*, sometime *Huſsites*, sometime at large, *men forward in promoting the proceedings of the gospel*, sometime more briefly, *Gospellers*. And writing precisely of the diuision betwene Luther and Zuinglius he saith, *Vvith Luther in the opinion of the Sacrament consented the Saxons: vwith the other side of Zuinglius, vvent the Heluctians. and as time did grow, so the diuision of these opinions increased in sides, and spread in farther realmes and countries, the one part being called of Luther, Lutherans, the other hauing the name of Sacramentaries*. So in Sleidan vve haue very common the name of *Zuinglians* and *Sacramentaries*, as likewise he calleth the other part *Lutherans*, and their religion *Lutheranisme*, and euen so they termed them selues. It were tedious to iustifie this out of Luther, Zuinglius, & especially al historiographers of our age. And in truth it is much like, as if a man should light a candle at noone-tide. Wherefore in this we must desyre our aduer-

sages

Protestants
Huſsites.
Gospellers.
See before
pa. 16.

Actes und
monumen
tes pa. 901.

902.
Ibid pa. 993.

aditionis
postrema.
Sacramen
taries.

Lutherans.
Zuinglians.

These na
me & them
selues vñc,

besides a
more gene
ral name

vñd and
confirmed
by A& of

parlament.
see before
pag 21.

Sleid. lib. 8.
fol. 128. 131.

133. et lib.
9 fol. 150.

Ibid. lib. 7.
fol. 107. et

lib. 20. fol.
368. lib. 21.

fol. 382. 390.
ibid. lib. 5.

fol. 75. 78.

saries to beare with vs, if we speake not only as al Catholikes, but as al Protestants, as Luther, as Sleidan, as M. Fox, as generally al writers in their bookes and volumes are accustomed to speake, and as the world of the hath learned, and as the aduersaries them selues by al reason induce vs to speake, and as of necessitie we must speake, if we wil speake and be vnderstoode.

Touching any other fault, I shal be ready ether to defend it, or to correct it. to correct it, if it be noted against me iustly, to defend it if it be obiected vnderferuedly. & this I protest not only in words, as comonly do al Protestantes, but in simplicite of truth, as meaning to performe the same. And therefore willingly I submit what so euer I haue written, to the iudgment of al Catholikes, simply and without exception to whom iudgment of these matters appertaineth. to the iudgment of al Protestants, euen of M. W. him selfe, so far furth as he shal geue censure of it and refel it by the written word of God, expounded according to the analogie of faith.

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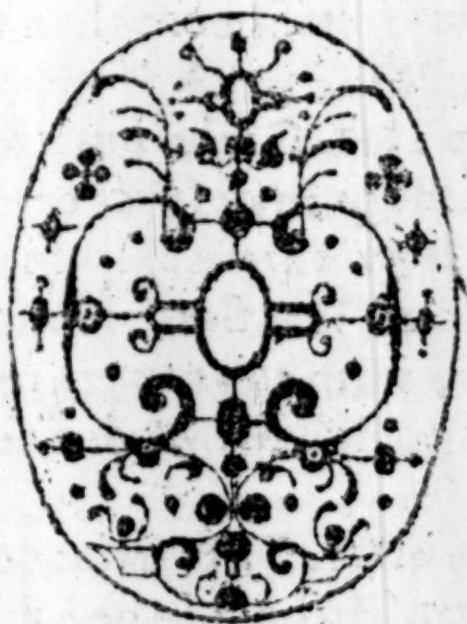
the hebrue, greeke, and such new di-
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A REFVTATION OF
M. WHITAKERS REPREHENSIO
ON OF THE LATE ENGLISH TRANSLA
tiō and Catholike Annotations of the
new Testament, and of the booke of
Discouery of hereticall corruptions.

CHAP. I.

*Of Luthers contemning S. Iames his
Epistle and callinge it*

STRAMINEAM.

AMONG fundrie cōtrouer
sies rayfed by the Protef
tants in our dayes, one and
that of greate weyght and
consequence, is the Canon of holy
Scriptures, that is, what bookes are to
be admitted into diuine and supreme
authoritie, and as certaynlye wryt
ten by inspiration of the holy Ghoſte
to be receaued without any doubt or
contradiction. In examininge which
question, the behauiour of our aduer
saries deserueth diligent considerati
on. For as in the beginning, they much
prayſed the Fathers, Church, & Coun
cels of the firste five hundred yeares,

A.

not

The proce-
ding of the
new gospel.

not for any respecte or reuerence they
bare vnto them, but by so doinge to
discountenance and thrust out of cre-
dite, the Fathers, Church and Coun-
cels of the later thousand, by whom
they saw most euidently their heresies
to haue bene condemned: so not long
after, for lyke purpose, they made vaunt
of the scriptures, agaynst those very
first and moſte auncient Fathers, not
for any iuste honor or regarde which
they had of the scriptures, but by that
meanes to disgrace the Fathers, and
ease them selues of answering their au-
thoritye, when ſoeuer they ſhould be
preſſed therewith. For that in deede
they accompte not of the very scrip-
tures more then of the Fathers, but
turne them ouer for vs to defende no
leſſe then the Fathers, time and expe-
rience hath ſhewed, their publike wry-
tinges profeſſe (as by that which here-
after enſueth, ſhall manifeſtly appeare)
and M. Whitaker though in worde he
would fayne diſſemble the matter, yet
in faſt and truth playnly declareth ſo
much. which being ſo, let the Chriſti-
an Reader as in other things, ſo in this
eſpecially note the proceeding of that
which theſe men call the goſpell, the
groſſe

grosse impietie wherevnto it tendeth, and in to what open profession of infidelitie in a shorte space it is likely to breake out, which in the compasse of so few yeares is growen to such a head, that now already they dare as boldly call in questron and deny partes of the holy scriptures, as not long sithence they made the like quarels against the wrytings of the auncient Fathers. Let the Christian Reader note I say, not their wordes, but their doinges, nor their coũterfeit dissimulatiõ in speach & pulpit sometye vsed, but their euident practise, reasons & asseuerations published in bookes, confirmed by arguments, deduced by necessarie coherence from their doctrine, and many wayes expressed by them selues in sundry their Cõferences, Institutions, and disputations, and he shall easely perceauē our aduersaries after denyall of the Fathers, Councels, Tradition, and the authoritie of the Church Catholike, now at this present to stand vpon lyke deniall of the written worde, the Apostles & Prophets, so as they leaue no one ground whereupon a christian man can rest his fayth, or stay him selfe. Thus much I gather not onely by the

4 *A Refutation of*
writings of sundry other Protestants
whereof some I shall touch hereafter,
but euen of M. Whitakers discourse in
defence of Luther about S. Iames Epi-
stle. whose words and reasons for this
purpose and the Readers better intel-
ligence, I will sett downe and profe-
quite somewhat the more at large.

And firste of all concerning S.
Iames his Epistle, M. Martin repro-
ueth M. Whitaker for denyinge that
Luther called that Epistle *stramineam*,
and in so cleare a case charged Father
Campion with a notorius lye. *It is easie*
to gesse (sayth M.W.) vvhhat a fellowe vve
shall fynde you in the reste, vvhho are not a-
shamed in the very beginning to lye so egregi-
ously. When F. Campian replyed that it
was in some one of Luthers first editi-
ons, though otherwyse altered in the
later: nether so sayth M.W. *Prefationem*
illam purgatam esse dixisti, quam tamen con-
stat nullo vnquam verbo mutatam esse. You
saye that preface vvas corrected, vvhereas
it is certayne that there vvas neuer anye
vvorde changed in it. Now this being
the faulte which M. Martin layeth to M.
W. see how wel he defendeth himselfe.
First, because after he had read ouer all
Luthers prefaces vpon the new Testa-
ment

In prefat.
pag. 2.
Cont. Camp
pa. 11.

In respons.
ad episto.
Campiani.

ment (as he sayth) he found none such,
 thereof he inferreth : *He is not to be ac-* prefa. pag. 2.
counted impudent (as you call me,) vvhob deni-
eth that to be true vvhich he knowveth not to
be true, but he that to deceaue others defendeth
that as false vvhich he knowveth to be most
true. but I am so farre from acknowvledging
this to be true, that I neuer thought it to be
more false then I thinke it nowv. I will not
 wrangle vpon the definition of impu-
 dency. but whether this dealing be not
 moſte ſhameleſſe and detestable in a
 Chriſtian, let any man of indifferencie
 iudge.

First it can not be excuſed of groſſe 1.
 and inſolente boldneſſe and raſhneſſe,
 vpon the vew of one onely edition to
 deny ſo peremptorily a thing obiected
 ſo often, by ſo many learned men of
 name; and for ought I coulde yet reade
 or heare, neuer denied by the Luthe-
 rans: eſpecially, whereas withall no-
 thing is more notorious, then the ma-
 nifold alteratiōs which *Melanchton* and
 thoſe of *VVittenberge* haue made in Lu-
 thers works, corrupting, deprauing,
 putting in, and taking out, ſo much
 and ſo far forth, as pleaſed their chāge-
 able humor: whereof the zealous Lu-
 thers in a ſynode holden at *Altem-*
burg,

The Here-
 tikes cor-
 rupt their
 ovne very
 ters.

2.

Anno 1568.
Colloq. Alt.
in respo. ad
excusa. cor.
fol. 227.

2. Respō. ad
Hypothe. a
fol. 284. ad
fo. 290. & fo.
353. 355. 441
442. 443.
526.

Ibi. Saxoni.
in respons.
de discess.
fo. 539. 540.

burg, by procurement of the Duke of Wirtemberg, and Palsgraue of Rhene, lamentably complayne. *Electores* (say they) *Lutheri scripta enormiter quàm sedissime deprauant, ita vt post obitū Lutheri &c.* The Diuines of the Prince Elector, do most filthely and beyonde all measure deprauē Luthers vverytings, so as since Luthers death there haue not bene more soule corrupters of Luthers bookes. In the same Councel many times they fal into this argumēt, and each side in most spitefull termes obiecte to others this faulte, as may be scene, if you liste to peruse the pages here noted in the margent. And in fine there is promise made, as a matter of great importance, and one of Hercules labours, that the Duke of Saxonie will cause Luthers workes to be printed without corruption. *Illustrissimus Dux Saxonia, curabit tomos Lutheri sine deprauatione typis excudi.* which notwithstanding is perhaps a harder thing thē the Duke of Saxonie can perfourme, though his power wete much greater then it is. What speake I of the Luthierans, with whom Luthers wordes be autentically and litle inferior to scripture, whereas the very Calvinists, and that in Geneva, where

where Calvin is all in all, yet notwithstanding haue in their prints corrupted Luthers works. whereof Ioachim. Westphalus a Lutheran thus wryteth in his Apologie against the slanders of Calvin. I Marneil much (sayeth he) that Calvin keeping such a doe about this one word, could not see the most filthy mutations and corruptions of the diuine commentarie of D. Luther vpon the epistle to the Galatians, and translated into French, and printed at Geneva. In one place some vvordes are taken away, in an other many mo, some vvhere vvhole paragraphs are lepte of. in the exposition of the sixte chapter, two pages and an halfe are lefte out. vvhere Luther doth reprove the Sacramentaries, there especially those falsifiers tooke to them selues libertie to mutilate, to take away, to blotte out and change. some vvhere they remoue the name of Sacramentaries, at other tynes they haue put in vvordes such as pleased them. and that this vvvas done at Geneva vvithout Caluins knowvledge, it is not very lykely.

Westphalus
in apologia
contra calu.
Cal. ca. 46.
pag. 438.

The vvork
of Luther
corrupted
by the Cal-
uinistes in
Geneua.

Detruncati.

And touching this very place where 3.
of we treat, when Coclaus objected it
to Bullinger, as now M. Martin did to M.
W. he answered, (not denyinge that
which was so publyke and notorious)
but, Superem Lutherum sobrie magis, modesti-

Bull. resp. ad
Cocle. ca. 3.

us & circumspectius &c. I vvoulde to God
Luther had iudged and geuen his sen-
tence more soberlye, discretelye, and cir-
cumspectly of Sainte Iames his Epistle, and
the Apocalips of Sainte Iohn, and certayne
other.

Page. 4.

4. Add we herevnto M. W. owne con-
fession set downe in this preface. I con-
fesse (sayth he) that Luther hath vvritten
in a certen place, that Iames his Epistle is not
to be compared vvith the Epistles of Peter and
Paule, and that in comparison of them it may
be iudged an epistle made of straw. Which a
man would thinke were sufficiente to
cleare M. Martin and M. Campian, and to
condemne Luther and M. Whitaker.
For how or in what comparison coulde
Luther so speake, but onely to disgrace
that epistle, & in respect of other scrip-
ture to make it light and contemptible:
that is, not to make it scripture at all.
For if he thought it to proceede from
the holy Ghost as did the bookes of the
Prophets, the Gospels, and Epistles of
Sainte Paule, how coulde he without
intollerable iniurye done to the holy
Ghost so debase that wryting, which he
beleued to proceede from his diuine
inspiration. But M. Whitaker reply-
eth: That vvorde albeit I defende not,
yet

Ibid.

yet iustly may I say that Luther is iniuri-
 ed when he is accused to haue reiect-
 ed as made of straw that epistle, and playnely and sim-
 ply to haue named it so, vvhhereas he called it
 so in comparison: especially vvhhereas these
 vvordes are not founde in the bookes of later
 printes. and excepte I by chaunce had happe-
 ned vpon a most auncient edition, I might
 haue sought long inough in the later. Con-
 fesse you then that there hath bene such
 choppinge and changinge in Luthers
 workes, that the one differ so far from
 the other, & namely in this very point?
 How standeth this now with your for-
 mer bold asseueration: *It is certaine, there*
vvvas neuer any one vvorde changed therein?
 And what reason haue you better to
 credit these later printes sett furth by
 Luthers scholers, then the auncient set
 furth by the maister and author Luther
 him selfe.

Manifest
 contradi-
 cti-
 on.

But to end this matter, may it please
 you to reade Father *Duraus*, there shall
 you be informed in what print and edi-
 tion of Luther, these wordes are to be
 reade, to wit, not in the later of *VVittē-
 berg* corrected and corrupted by the ci-
 uill Lutherans, but in the more aunci-
 ent of *Iena*, a Citie in religion lutherish
 to, but yet after a more exacte and pre-
 cise

5.
Duraus
 fol. 8.

S. Iames e-
 pistle deny-
 ed by the
 Protestants.

cise order then are these other. There may you finde that Pomerane a greate Euangelist among the lutherans, touching S. Iames Epistle wryteth thus. Fayth was repited to Abraham for iustice. by this place thou mayest note the error of the epistle of Iames, vvhetherin thou seest a vvicked argument: besides that he concludeth ridiculously, he citeth scripture against scripture, vvvhich thing the holy Ghost can not abyde: vvwherefore that epistle may not be numbred amongst other bookes, vvvhich set foorth the iustice of fayth. There may you finde Vitus Theodorus preacher of Norimberg in hyc Germanie, wryting thus. The epistle of Iames, and Apocalips of Iohn, vvvhich haue of set purpose lesse out, because the epistle of Iames is not onely in certayne places reprobable, vvwhere he to much aduunceth vvorkes against fayth, but also his doctrine through out is patched together of dyuers pceces, vvwhereof no one agreeth vvith another. Vnto these you may add for your better satisfacti- on the iudgement of the Centuries, noted by F. Campian though not touched by you. They say, that the epistle of Iames much svvaueth from the analogie of the Apostolical doctrine, vvwhereas it ascribeth iustificati- on not to onely fayth but to vvorks, and calleth the law, a law of libertie. And in the next booke

Pomeran. ad
Rom. ca. 8.

In Annot. in
no. Text pag.
vtri.

S. Iames e-
pistle & the
Apocalips
sette out of
the Protest-
ants bibles.

Cec. 1. li. 3. c.
4. colum. 54.

Booke: Against Paule and against all scriptures, the epistle of Iames attributeth iustice to vorkes, and peruerterh as it vvere of set purpose, that vvhich Paule disputeth Rom. 4. out of Genes. 15. that Abraham vvas iustificed by onely fayth vvitouth vorkes; and affirmeth, that Abraham obeyned iustice by vorkes. You may add Luther him selfe in his commentarie vpon S. Peter. ep. 1. ca. 1. fol. 439. 440. in the common edition of Wittemberg, where after he hath geuen many rules taken from his owne licentious doctrine, wherby to discern the true and canonically scriptures from false and Apocriphal, of them al thus he concludeth. pa. 442. *Atque inde etiam facile discitur epistolam D. Iacobi nomine inscriptam, haudquaquam Apostolicam esse epistolam: nullum enim prope elementum in ea de his rebus legis.* Hereby vve easely learne, that it is no Apostolical Epistle, vvhich goeth in S. Iames his name: for there is in it no letter or title of these matters: that is, of onely fayth, confidence, resurrection &c. whereby we must esteeme of true & canonical scriptures. And that this fault 6. lye not altogether vpon Luther and the lutherans, *VVolfg. Musculus*, a famous wryter amongst the Zuinglians, vpon lyke reason pronounceth lyke sentence. They

Cent. 1. ca. 4.
column. 71.

Luther. 10. 5.
in 1. Pe. ca. 1.

Musen. in lo-
cis cōmu. ca.
de iusti. num.
5. pag. 271.

object vnto vs. (sayeth he) the place of Iames. but he vvhatsoever he vvhere, though he speake other vvise then S. Paule, yet may he not preiudice the truth. And after he hath at large shewed the disagreement betweene those two Apostles, thus he breaketh forth into the open reproch of S. Iames: VVherefore he (S. Iames) allcageth the example of Abraham nothinge to the purpose, vvhere he sayeth, vvilt thou knowv o vayne man, that sayth vvithout vvorkes is dead? Abraham our Father vvvas he not iustified by vvorkes vvhen he offred his sonne Isack? He confoundeth the vvord, sayth. howv much better had it bene for him, diligently and playnely to haue distinguished the true and proper lye Christian sayth, vvich the Apostle ever preacheth, from that vvich is common to Ievves and Christians, Turks and Diuels, then to confound them both, and set dovvn his sentence so different from the Apostolicall doctrine, vvhereby as concluding he sayth: you see that a man is iustified by vvorkes, and not by sayth alone, vvhereas the Apostle out of the same place disputeth thus &c. And after he hath made S. Paule speake as he thinketh best, he inferreth: Thus sayeth the Apostle of vvwhose doctrine vve doubt not. Compare me novv vvith this argument of the Apostle, the conclusion of this Iames: A man therefore

fore is iustified by vvorks and not by sayth on-
ly, and see how much it differeth, vvhereas
he should more rightly haue cōcluded thus &c.
In which discourse the Reader may see
that he not onely contemptuously refu-
seth to call him an Apostle, and euer na-
meth him as opposite to the Apostle,
but also that he refuteth him as making
false arguments, and taketh vpon him
to be his maister, and as it were calling
him *ad ferulam*, checketh and controw-
leth him for a corrupter of scripture,
misapplying the word of God, and wic-
kedly pullinge downe that which S.
Paule had so wel built vp.

All which beinge so plaine, cui-
dent, and manifest, and the worde, *stram-
minea* found out at length, & acknow-
leged by M.VV. a man wold thinke all
this matter ended, and that *egregious*
lye fathered vpon M.Campian, turned
vpon M.VV. head, & withall M. Cam-
pian's first reason iustified, wherein he
burdened the Protestantes with de-
nial of the holy scriptures. And yet M.
VV. yeldeth not, but like a valiant sol-
diar is so farre from geuinge ouer,
that he pursueth his aduersarie still, as
though he had the better of him. and
while so? or how can he possiblie de-
fend

send him self? forsooth, because Luther
non plane & ἀπλῶς stramineam appellauit:
 Luther sayed not playnlye and simplye that
 it was strawen, or made of strawe, but in
 comparison of Sainte Peter, and Sainte
 Paules Epistles. I belecue in deede: Ne-
 ther did F. Campian or M. Martine saye
 so, or any wise man els. for although
 he were as madde and shamelesse in
 his assertions, as euer was heretike,
 yet to haue termed that epistle ἀπλῶς
stramineam, simplye made of strawe, or
 any otherwise then to haue signified
 the vnworthynes of the same in respect
 of holie scriptures, (and in that sort, it
 is ἀπλῶς a worde of blasphemous con-
 tempt) had bene as wonderful, as ἀπλῶς
 to haue affirmed that it was made of
 woode, or mortar.

And here in the verie fronte and
 beginning, let the reader note in M.VV.
 the liuely paterne of a perfecte wran-
 gler, maintaininge a continuall bab-
 ling vppon wordes, and neuer draw-
 ing nigh to the pointe. Father Campians
 and M. Martins charge vppon them
 beinge euidente, that they contemne
 the written worde, as is proued by Lu-
 ther, M.VV. knowinge not wel what to
 say, runneth he knoweth not whether,
 vp and

M.VV. nota-
 ble vrrang-
 ling.

up and downe, and aboute, forward, and backward, now grauntinge, and by and by recalling: so that in the compasse of one leafe, in one plaine matter, he hath more contrary windinges and turnings, then a graue and sober man could be driuen vnto, in the wryting of a large volume. First there is no such thinge, and *F. Campian* lyeth egregiously. nowe him selfe hath founde it out. then there was neuer a worde chaunged in Luthers preface. now the later editions differ much from the former. againe, *Luther* calleth it not *simpliciter stramineam*, but in respect of *S. Paules* epistles, and *S. Peters*. If this serue not the turne, then I require you (saith he), to bring forth the other wordes that folow, *arida, tumida, contentiosa*, or els this of *straminea* is no great matter. yet one fetche more. Although I vvill not defend this of *Luthers*, yet you haue iniuried him, in saying that he called it *omnino stramineam*, altogether made of straw. looke (saith *M. Martin*) in *Illyricus* and there you shall finde the matter graunted. I haue so done (saith *M. VV.*) & let me be counted impudent, yf you finde this word there. Thus muche I graunt, *Illyricus* saith that *Luther* rebearseth graue causes,

vvhy this epistle ought not to be esteemed for a
 6. vvriting of Apostolicall authoritie. But
 vvhat is this to the purpose? as though he
 that denieth the epistle to be apostolicall, ter-
 meth yt *stramineam*, made of strauv. This is
 a copie of M.VV. vayne in wryting, first
 to deny the matter be it neuer so cui-
 dent, and whē the matter is cōfessed thē
 to cauil vpon syllables, and when mat-
 ter, and forme, & the verie syllables are
 founde, yet to yelde to nothing, but to
 keepe the pen or tounge walking: as
 though in this point lyke verball gram-
 marians and ridiculous sophisters, we
 principallie hunted after these syllables
stramineam (which neuerthelesse are
 found) and not as students & searchers
 of truth in diuinitie, soughte out first
 and cheeflic, whether by these and the
 lyke contemptible speeches, the aduer-
 sarie laboured to disgrace & deface that
 Apostolicall wryting, and so impiouſlie
 to auoyde suche authoritie, when he
 should be pressed therewith.

Wherefore to draw to some issue,
 howsoeuer Luther *ἀπὸ* called it *stra-*
mineam or called it not, or whether he
 spake so in respect of the matter of the
 epistle, or the forme, or by way of com-
 parison with S. Paule, or whatsoeuer
 other

other quidditie M.W. ether now hath
 or hereafter shall deuise, if *Luther* did ye
ἀλλω, to deface the epistle, which *M.VV.*
 denieth not, and to dispossesse it of Ca-
 nonicall authoritie as the thing it self
 speaketh, if by his example the Ger-
 mane Diuines & churches altogether
 contemne it, if vppon *Luthers* senten-
 ce *Illyricus* pronounce, that *Luther* in his
praface rendereth great causes, vvhy this
 epistle oughte in no case to be accounted for a
 vvriting of Apostolicall authoritie, vnto
 vvhich reasons I thinke euerie godlie man
 and not geuen to contention ought to yeld, if
Pomerane say, the vvriter thereof maketh a
 vvicked argument & concludeth ridiculous-
 lie, if *Vitus Theodorus* thrust it cleane out
 of the booke, if the Centuries affirme
 that it svvarueth from the Apostolicall do-
 ctrine, and teacheth cleane contrarie to *S.*
Paule and all scriptures, if *Luther* flatly &
 expressly deny it to be Apostolicall, and
 affirme it to conteyne no one title or
 letter of such matter as the Apostels are
 wont to hādle, if *Woligāgus Musculus*
 vse him so contemptuousslie, as though
 he were some poore rascall not worth
 the naming, and teache him what he
 should say, and sette him to schole: this
 being euident, then *F.Campions* conclu-

*Illiricus to
 prafa. Jac.*

B.

sion

Had it not
bene a good
ly matter &
worthy the
labour of
such greate
men in the
Tower dis-
putations,
to discusse
whether Lu-
ther called
S. James E-
pistle straw-
mined, made
of strawe,
simply or o-
ly in com-
parison?
*Cont. Cam.
pi. pag. 198.

sion standeth strong, that Luther with his
complices contemne that parte of scrip-
ture, howsoeuer he calleth it *anac* or
anac strawen or wudden And
therefore either let M. VV. lyke a good
childe confesse with Luther, *utem*
gladie he worshippeth as his father, and
with the Lutherans, whom he embraceth as
his most deere brethren in Christ, that this
epistle is no more worth then his father
and brethren make of it, or if he mislike
such consanguinitie (as sure I am they
abhorre him) let him then detest them
as proane and wicked men, who so im-
piouslie reiecte the written woide of
God, that is, the foundation, as they
say. whereon is buylte their nowe con-
gregation. and so may the reader note
downe one more capital and substan-
tiall point of dissension betwene those
two churches *lutheran* & *zinglian*, then
herherto he hath considered. although
nether can he so doe precisely, but ra-
ther note it as a diuision amonge the
zinglians also, for so muche as it ap-
peareth by *Musculus*, that the Zuinglians
of Suintzerlād, no lesse then the Lutherans
of Germanye, disagree from the En-
glishe church in their Canon of scrip-
ture, yea the Englishe church within
it

it self, as shal appeare in the nexte chapter.

CHAP. II.

Of the Canonical scriptures, and that the English cleargie in accepting some and refusing others, are ledde by no learning or diuinitie, but by mere opinion and fantasie.

AFTER S. Iames foloweth a questiō proposed by M. Martin, how it chaūceth that the English church doth admit S. Iames epistle which sometime was not admitted, and yet wil refuse Tobias, Ecclesiasticus, & the booke of Machabees, which were no farther disproued, then that of S. Iames. The reason in truth is, & the same in effecte geuen by M. VV. because these later contayne such prooffe of the Catholyke religion, as by no sophistick can be eluded. S. Iames they thinke is not so flat, but shitts they haue to ridde their handes of him well inough. So much writeth Calvin. Some there are, that thinke this epistle not worthe of authoritie, but I because I see no sufficient cause why it should be reiectēd, gladly without controuersie embrace it. for vvhetheras the doctrine of

Pag. 4.

Whit. cont.
Camp. pag.
17. 18. 19.Cal. in argu-
ment. ep 12.The Heres-
tikes sit in
iudgemente

B. 2.

free

upon the
scriptures,
& allow &
disallowe
as they find
moste fit for
their sectes.

free iustification semeth to be refused in the *second chapter*, in his place I shall easilie answer that matter. As if he had sayd, that therefore he admitted it, because he had found out a quidditie to auoide that hard obiection agaynst only faith. which answer notwithstanding because it is false, peeuish, sophistical, and cannot abide the tryall, as wel proueth *Illyricus, Pomerane & Musculus*, they therefore thought the other way more cleanlie, rather vppō pretēce of some doubt made in the primitiue church, cleane to shake it of with the rest, then vppon a vaine toy which must in fine shame it selfe, make hazard of their *solifidian* iustificatiō, which must needes come to the ground, if this Apostle retaine his old credite. This I say in deede is the reason, but because thus to haue spoken plainlie, had geuen a sure demonstratiō to the reader, that they make no more account of scriptures then of fathers, no more reckning of *Iames* or *Peter*, then of *Gregorie* or *Austin* if they be against their conceaued heresies, therefore *M. Whit.* semeth to shape a more cleanlie answer, and this yt is.

Whit. pag. 5.

All the church (saith he) reprobeth not the epistle of Iames, and they that reprobeth it
err

were moved so to doe by no sure reasons: but these bookes which you name, Tobias, Ecclesiasticks, the Machabees, the whole church of old reiected: neither were they written in the Hebrew tongue, whereas no bookes of the old testament were Canonically but onlie those, which the lord commended to the old church. Two reasons he seemeth to geue, the first that no bookes in the olde Testament are Canonically but such as were written in the Hebrew, the prooffe wherof consistng onlie in M.VV. authority without ether reason, or probabilitye, or Doctor, or Councell, if I oppose against him S. Augustine with the catholike church of that age, I trust the reader wil not greatly stagger which syde he ought to take. and if this reason hold, I marueile what shall become of Daniel, a great parte wherof is held of them for Canonical, & yet is not writtē in the Hebrew. His other argument is of more force, that the whole primitive church refused the bookes of Machabees, Iudith, & Tobie: but certaine onlv, & that vppon no good reason refused S. Iames. These two partes if he proue, and shew this difference, he sayth somewhat, & I wil be of iudgement as he is. if not (whereof I assure my self) then as before.

The reason why the english cleargie admitte some bookes of scripture and refuse others.

Aug. de doctr. christi. li. 2. c. 8.

A ca. 2. vers. 4. vsq; ad finem 7. c. 2.

Pag. 3.

so here styll, lust and fantasie ruleth them in mangling thus the scriptures, not reason & diuinitye. let vs see how he proueth that the whole church rejected the former. S. Hierom sayth, the church readeth the booke of Iudith, Tobias, & the Machabees, but reckeneth the not amongst canonicall scriptures. This for them. how may we fynd now, that not the whole church but some particuler men, and they not vppon any good reason refused S. Iames? For this part we must credit M. VV. vppon his worde. for besyde his worde, reason or coniecture he yeldeth none, but cōtrariwise to disproue this his distinction, and approue that without reason or conscience, he and his fellowes haue made choyse of the one with condemnation of the other, thus to do M. VV. him selfe ministreth vs matter abundant. for thus he wryteth in his first booke in iustifynge frier Luther against S. Iames. *Luther vvas not ignorant vvhath the aunciente church iudged of Iames his epistle. Eusebius doubted not to vwrite of that epistle expressely, I vvold haue all men to knowv, that the epistle vvwhich is ascribed to Iames, is a bastarde epistle. vvhat could be vvrittē more plainly? but perhaps Eusebius pleaseth you not. geue me a reaso vvhy.*
heare

Contr. Cāp.
 pag. 9. vide
 ibi pa. 10. 12

beare then Hierome, vvhon you know to haue bene a Priest of the Ro mane Church.

The epistle of Iames is auouched to haue bene set forth by some other in his name. the one as- firmeth it to be a counterfeite, the other saith, it is supposed to haue bene publishe! not by the Apostle, but by some other. vvhv then are you angrie vvvith Luther, vvhom you see not suddenlie or rashlie first to haue begon to doubt of that epistle, but therein to folowve the iudgement & testimony of the auncient Church?

Let vs now ioyne together these two proofes of M. VV. with consideration what thence is and must be deduced, to wit, the cause why the Englishe congregatiō admittinge S. Iames, hath reiected those other, and we shall straightwaies finde, not only that he ouerthroweth himself (which is a comō tricke amongst such good writers) but also concludeth the contrarie of that which here he pretendeth. The Church readerh the bookes of Iudith, Tobie and the Michabees, saith S. Hierome, but reckeneth them not amongst the Canonically scriptures. In that the Church at solemne times read them, it is a great argumente that she much honoured them, although she admitted them not as then vniuersallie into that highest roome of supreme authoritie. But

M. VV. reasons make most against him selfe.

of *S. Iames* we heare not so much, but contrariwise *Eusebius* directlie affirmeth (if *M. VV.* saie true) and iudgeth, & wold all other men so to iudge, that that epistle of *S. Iames* is a false and *bastard* epistle. and *Hierome*, a prieste after the order of the *Romane Church*, (and not a minister after the fashion of the *English congregation*) is brought to proue the same. Who seeth not now what greate difference there is betweene these two verdicts geuen in by these auncient fathers . the first being read in the Church, had a degree to Canonically scriptures, the later had no such . Of the first he bringeth in *S. Hierome* saynge onlie that as then it was not acknowledged for Canonical. he bringeth in *S. Hierome* to saie as much of the second, and for a surcharge he ioyneth *Eusebius*, directlie affirming it to be a *bastard epistle*, and withall wishinge all men so to iudge of it: him self inferreth that *Luther* in his rashnes which we condemne, folowed the iudgement and testimonie of the aunciet & primitiue Church. he affirmeth farther as a general principle, & namely treatinge of this epistle:

pag. 5. *Quod principio statim non habet diuinam auctoritatem, non potest tempore & hominum approbatione*

probatione fieri diuinum. That which at the first hath not presentlie diuine or canonicall authoritie (as in their opinion S. Iames had not) can not be made canonicall by the approbation of men. yet now of these, he wold haue vs learne this distinction, that the primitiue Church vniuersallie reiected the bookes of *Iudith*, *Tobie*, & the *Machabees*, & some onlie, and those without iust cause, refused S. Iames epistle: and therefore that the English congregation hath done verie discretelie, to authorize the one, & disauthorize the others. let him not playe to much the Sophister, but answer as becōmeth a Diuine, & saue him self in this, frō opē folie & contradiction, & he shall shew more wisdom & learning thē hether-to he hath geuen vs occasion to deeme in him.

And that he may the better waye the veritie and substance of his aunswere, and the reader haue occasion to consider, what a variable & tottering gospel these men preache, and how iustlie we obiect to them, that at their pleasure they make hauocke of scripture: I will laye to M.VV. reasoning, the effecte of the late disputation had in the Tower with F. Campian touching this point.

The summe
of the Tower
disputa-
tion tou-
ching the
scriptures.

The fourth
dayes con-
ference.

Whit. pref.
pag. 4. & 5. &
con. Camp.
p. 110.

+

This they make the mayne grounde of their whole argamēt. These booke vvhich olde fathers and Councils haue not receaued for canonical, & booke to ground our faith vpon, them can not neuer, nor the Tridentine Council make canonical. This proposition standi ng for good which they so confidently vige, and M. VV. thinketh ye moste assured, let vs see vppō this rule what waste they make of the sacred booke. vppon that ground thus they buylde, or rather pull downe. Aug. li. 2. cap. 8. de doct Christiana leaueth out Baruch, and the two last booke of Esdras. Hierom in his preface vppon the booke of Kings, saith, that Sapientia Salomonis, Iesus the sonne of Sirach, Iudith and Tobias, are not in the Canon. Eusebius in his siere booke and 18. chapter (it is the 19.) leaueth out the third and fourth of Esdras, Tobias, Iudith, Baruch, Sapientia, Ecclesiasticus, and the booke of Machabees. and concerning the epistle to the Hebrewes, though himselfe say plainly it is S. Pauls, yet he confesseth that many haue doubted thereof. also cōcerning the second epistle of S. Peter, he saith it vvas doubted of many, & so of some, vvere the last two epistles of Iohn. The same Eusebius li. 4. ca. 26. (it is 25.) speaketh of Melito bishop of Sardis, vvho reckening vp the volumes of the old testamēt

tament, omitteth Esdras, Tobie, Hester, Iudith,
 Baruch, VVisdome, Sirach, the bookes of Ma-
 chabees. And the Couñcel of Laodicea omitteth
 Lukes goſpel & the Apocalyps. you ſee there-
 fore that theſe olde Fathers, haue leaſte theſe
 books out of the canon, & yet vvere not called
 heretikes nor blaſphemers. Thus farre they.
 Afterwards they define thoſe to be not
 Canonical but Apocriphal, that are not Ibi. A.a.1.
 in the (auncient) Canon receaued and allow-
 ed to haue proceeded vndoubtedly from the ho-
 ly Ghoſt. and thoſe Apocriphal are forbid to
 be read. and though they may be read for mo-
 ral leſſons, yet not for matters of religion. Af-
 terward the ſame argument is reſumed Ibi. B.b.2.
 againe, and eſpecially that parte vrged,
 that the Council of Laodicea leaueth out thoſe
 former bookes, in the olde Teſtament, Tobias,
 Iudith, the booke of vviſdome, Eccleſiaſticus.
 and in the new Teſtament, Luke, and the A-
 pocalyps. And when F. Campian anſwe-
 red, that that Council was but particu-
 ler, reply was made, that the Council vvas
 prouincial, and farther confirmed by the ſixte
 general Council holden in Trullo, Conſtantine
 being preſidēt, as Bartholomeus Carāza vvri-
 teth, fol. 71. And therefore vve may leaue
 out of the canon Tobie, Iudith &c. vvhi-
 ch your Council of Trent thruſt in as autentical.
 Hetherto your brethren in the fourth
 daies



The first
dayes con-
ference in
the Tower.
D. 1. 2.

28

A Refutation of

dayes conference. In the first day, vpon like warrant they reckon amongst Apocryphal bookes, that which you labour so much to saue, *S. Iames*, which there is called a counterfeit or bastard epistle, by iudgement of *Eusebius*. Item, the epistle of *Iude*, the later of *Peter*, the second and thirde of *Iohn*. And against these they alleage *Eusebius*, *Hierome*, *Epiphanius*, and the Councell of *Laodicea*, confirmed as they say there againe, by the general Councel holden in *Trullo*. And yet (such is their inconstancie) in the same place, some of these, in worde they professe to receaue, but only as at pleasure, of curtesie and liberalitie, not as of fayth, dutie, and necessitie. For the summe of all commeth to this, and it is the effect of that disputation.

Such bookes as of olde haue bene doubted of, we are not bound to admit for Canonical, but may refuse now.

These particuler bookes here named, haue bene doubted of in olde time: *ergo* these bookes we are not bound to admit for Canonical, but may refuse them now.

This being your reason, and the same so manifestly approued by them and you, out of the same, for our present

ſente purpoſe againſt you this I note.
 Firſt how iuſtly we accuſe you for de- 2.
 facing and renting out ſo many parcels
 and whole bookes of ſcripture.

In the olde Teſtament. In the new Teſtament.

Tobias.

S.Lukes Goſpel.

Iudith.

The Epiſtle to the

Hefter.

Hebrewes.

Baruch.

The Epiſtle of Saint

The booke of

Iames.

Wiſdome.

The 2.of S.Peter.

Eccleſiaſticus.

The 2.& 3.of S.Iohn.

The two bookes S.Iude.

of the Machabees. The Apocalyps.

Sundrye
 bookes of
 the ſcrip-
 ture denied
 by the pro-
 teſtantes.

Vnto theſe, partly your ſelues in
 your common bibles, partly your bre-
 thren ioyne certayne other peeces,
 both of the olde Teſtament and of the
 new: as *The prayer of Manaffes. Paralip. lib.*
2. The ſonge of the three children. The ſtory of
Bel. Canticum canticorum. and a parte of
S.Iohns Goſpel. ſome of theſe held for ca-
 nonicall theſe fiftene hundred yeares,
 ſome theſe twelue hundred, all aboue
 a thouſand.

Nexte your diſtinction of the ywhole 2.
 Church, and ſome of the Church, were it
 true, as it is moſt falſe, is vtterly refu-
 ted by theſe your owne doctors: for by
 their

S. Lukes gos-
pel doubted
of.

their sentence, whatsoeuer hath bene doubted of not onely in the whole Church, but in a part (for they goe not about to proue that these were doubted of in the whole Church, and leaste of all S. Lukes Gospell) that may you doubt of, and number amongst the bookes Apocriphal: and both you and they proue as substantially that S. James was doubted of, as you proue the same of *Indith*, *Hester*, the *Machabees* or any other. sauing that they fowly ouerreach them selues when they affirme that S. Lukes Gospell with those other, was leaft out and not receaued for Canonical in the Prouincial Council of *Laodicea*, and the same confirmed by a general Council afterward.

3. Then commeth to my remembrance your profoūd argumēt against *M. Campian* in defence of *Luther*. *Luther* despieth S. James his epistle saith *M. Campian*. you answere. *Bene habet, crimen hoc omne Iacobi epistolam attingit &c.* That goeth vvell. All this fault toucheth only James epistle. *Luther* doth not in a vvorde violate *Matthevv*, *Marke*, *Luke*, or *Iohn*, nor *Paule*, nor *Peter*: only he somevvhat shaketh vppe James epistle. A deepe reason: as though S. James beinge canonical scripture were

Contr Cap.
pag. 9.

exagitat.

were not to be esteemed as honorably,
and violated as little as S. Peter, or any of
the other. and as though he in so wri-
ting, and you in so defendinge, doe not
lay the way open to shake of and vio-
late all the rest as well as that. For now
if a man burden you with the refusal of
S. Luke, your defence is already provi-
ded. *bene habet, all goeth well. Altho faulte*
toucheth only S. Luke. Our actors doe not in
a worde violate Matthew, Marke, Iohn, nor
Paul, nor Peter, only we somewhat shake
up Lukes Gospel, and so peece-meale til
none be leaste, you may and will shake
cut one after another, & say, Bene habet,
all goeth well, vnill you fall to open
profession of Atheisme, in the broade
way whereof, you are farre & well gone
already.

The open
way to deny
all scripture.

Fourthlye, because in the end of your
preface yow bragge so much of your
forefathers, that they haue euery way
quished ours, here you put vs in mind what
forefathers those are. Hetherto your
forefathers were known to be, *Aerius*
in denying prayer & sacrifice for the
dead, *Vigilantius* of whom yow learned
to condemne the inuocation of Saintes,
& honor done to them in the Church,
Iovinian in breaking vowes of chasti-

4.

pag. 24.

Aug. de he-
resib. he-
res. 53.
Epiph. here.
75.

Hiero. con-
Vigilanti &
Iovinian.

tie

tie deliberately made to God, and making the state of matrimonye, touching merite, equal in the sight of God with the state of virginitye & continencie. Which men notwithstanding were forced to yeld to our forefathers, *S. Epiphanius*, *S. Hierom*, and *S. Augustine* as hetherto al Christendom is witnes, and therefore were not such victorious capitaynes as you woulde make them. In this place as though your purpose were to ouerbeare vs with number, and make your armye so much the more stronge, you multiplie and set in ranke againste vs more fathers. For whereas you so blasphemouslye speake of the booke of *Iudith*, *that it is far vnworthy to be called scripture*, and yet match *S. Luke* and the *Apocalyps* with it, whereas you saye most plainlye of these and al the forenamed bookes, that yow are not bound to admit them but may refuse them, *that they be read for moral lessons not for matters of religion*, you simplye disallow for canonical those two bookes. And who are your fathers herein, but those auncient Archheretikes *Marcion* and *Cerdon*, & those other for ther brutishnes called *Alogi* or *Bruti*. In which your doinge as the reader maye

The protestantes as in sundry other partes of their doctrine, so in denying certayne books of scripture, imitate the auncient heretikes.

The 4. daies conference.

Epiph. here.
43.

may easely perceave how yow trotte
 forward to playne Apostasie from
 Christe, by callinge now the verye
 Gospel into questiō: so why we should
 number you amongst those olde
Brutishe heretikes, your selues yeald vs
 more abundāt reasō, thē our fathers had
 in calling them by that name. For your
 self *M.VV.* cōfesse and proue your doc-
 tors and maisters to be the most sens-
 les and brutishe creatures that euer
 wēt on the earth. For, to auoide directe
 answeringe to the question proposed
 you, howv you knowv the bookes vvhich you
 call scripture, to be heauenlye and penned by
 diuine inspiration, that is, by vvhat testimo-
 nie you knowv those vvritinges to be canoni-
 cal or holye vvhich be so called, you say, and
 I vvith as good reason vvill demaund of you
 howv you knowve the sunne to be the sunne, or
 howv you assure your self that God is God. for,
 vve knowv as assuredlye that these are the
 holy scriptures cōmēded by God to his Church,
 vvritten by the Prophetes and Apostles, and
 deliuered by diuine authorytie, as vve knowv
 the moone to be the moone, or (at a vvord) any
 other thinge, vvhatsoever vve comprehend by
 most certaine knowvledge: and this ansvvere
 Caluine also geuerh you. And this answer
 I admitte from you and Caluine, and

Epiph.
her. 51.

W. contra
Cam. p. 18.

In sti. li. i.
ca. 7. ¶ 4

C

hereof

The protestants refusing the authoritie of the church, can neuer geue reason how they know some bookes and not other, to be canonical scripture

hereof I conclude that you are more trulye called *Alogi* and brutish e, then were those other auncient heretikes.

For was there euer in the worlde, any so notable a *Chorabus* or *Grillus* hauinge the shape of man, that fell at brawlinge & disputinge with his friēdes, whether the sunne which we see, were the sūne, or the moone, the moone, as you do against *Luther*, & your churches against the Lutheranes, whether *S. James* epistle be canonical? then yf you thinke right, (as I truste you wil speake wel of your selfe) with the same breath you condemne your father *Luther*, and your brethren the Lutheranes, for the veriest sottes and stockes that euer liued: for they know not the moone, they know not the sunne, which to you shineth so bright & cleare. And to oppose your self vnto your brethrē at home, and to your owne self, how say you to *S. Luke*, to the epistles of *S. Peter*, *Iude*, *Iohn*, & the *Apocalypse*, be they canonical or no? yf you say yea, as I thinke you will, (or at the lest, that was your opinion in September laste, as your booke sheweth) then your doctors now denyinge the same, you see what is to be concluded, that one parte of you is as wise as those former,

Cont. Campian. pag. 9.

former, who know not the sunne from the moone. Yf you denie, and be of their iudgmente, as it may be very wel, your faith beinge as mutable as is the moone, yet so you proue your selfe no wiser then they, who in so shorte space haue fallē out with your selfe & altered your iudgmēte, and now esteeme that for apocriphal, which then was to yow canonical, that is, how iudge that to be the moone, which then you thought to be the sunne. Our lorde geue his people grace to thinke of you as you proue your selues, that is, so fantastical & inconstant, that you know not what to say: and whyles you seeke to keepe your selfe aloofe from the Catholike church, the sure *pillar & ground of trueth*, ^{I. Tim. 3. v. 15.} you plunge your selues ouer head and eares, in such foule absurdities, as neuer did heretikes before you.

For what is the reason of al this? 6. because besydes the written word or scripture, yow wil not acknowledge any traditiō of the Church, wherevnto by this question yow are enforced of necessitie. For if we are bound to be-

The protestants refusing the church, beleue not the scriptures

Canonical, that is *heauēly and pēned by diuine inspiration*, and yet the same can not be proued by scripture, the cleare it is that we are bound to beleue somewhat which by scripture cā not be proued, and so the tradition of the Church is established. And marueyle it is that yow perceauē not, how grossly yow querthwart your self, and plainly reſel that, which yow would ſeeme moſt earneſtly to confirme. For if yow match your beleefe of scripture, with knowledg of the Sunne and Moone, and ſuch like as are knowen by only ſenſe & the light of nature: then you deny it to be any article of your faith. For theſe two, are directly oppoſite: and the apoſtle confirmeth this reaſon, whē he deſineth faith to come by hearing, and hearing by the vword of God. *ergo fides ex auditu, auditus per verbū Dei.* And therefore if you beleue, not with humaine faith, as yow beleue Tuſculānes questions to haue bene written by Cicero, but with Chriſtian & diuine faith, as yow beleue Chriſt to be your ſauour, if thus you beleue the Goſpel which beareth S. Matthews name, as likewise that of S. Marke, and S. Iohn, to haue bene written by them: then yow beleue ſo, because ſo yow haue

See after
chap. 16.

Rom. 10.
vcl. 17.

have heard it preached, and so yow have received. and consequently by the Apostles authoritie, that verie matter so preached vnto yow is the vword of God. which word of God whereas yow find not in the scriptures, hereof it foloweth manifestly, that somewhat is the vword of God which is not scripture. and therefore yow and your fellowes beleeuing only scripture, beleue not al the vword of God, but only a peece thereof. and so did the worste heretikes that euer were, yea so do at this day the verie Turkes and Mahometanes.

1. Cor. 15.
ver. 11.

Somewhat
is the word
of god be-
des scrip-
ture.

But to end this special matter with yow M.VV. touching your distinction betweene S. Iames, and Tobias, Iudith, the Machabees, &c. where you make this to be the difference, that S. Iames vvas refused but of a few, and the other generally of the vvhole Church, tota Ecclesia repudiavit say you, for declaration of your truth herein, I referre you to the moſte euident testimonies of the ſame auncient Church. S. Augustine ſetting downe the Canonickall ſcriptures as they were read and beleued in his time, placeth S. Iames I coſeſſe in order with the Goſpels, & Pauls epiſtles: yet not excludig thoſe other, but in the ſelfe ſame place

7

Aug. de doe.
Chriſ. l. 2.
ca. 8.

numbringe *Tobie, Iudith, and the Machabees* with the bookes of *Moses* and the *Prophetes*. *his (saith he) 44. libris, veteris testamenti terminatur autoritas.* In these *fourtie and foure bookes*, is concluded the *authoritie of the old testament*. Likewise the

Con. Cart. 4.
ca. 47.

Council of *Carthage* approueth for *Canon* call *S. Iames*, but in the same *Canō* it approueth as far the other forenamed and teacheth of them as directlie as of the other, that they are *Canonicall scriptures*. Somewhat before *S. Augustines daies*, they were not by publike decree of the *Church* receaued, as appeareth by *S. Hierome* and the *Council of Laodicea*, but then, when there was as greate doubt of *S. Iames epistle*, *S. Paule* to the *Hebrewes*, and the *Apocalyps.* touchinge the first, it is manifest by that which hath bene said by you and your felowes. Of the secōd, there was more question then of the first, and *S. Hierome* feldome citeth it, but he geueth a note, signifyinge that it was not in his time taken for *Canonical*. In the *Epistle to the Hebrewes*, vvhich the custome of the *Latine Church* receaueth not; (saith he) it is thus vvvritten. Againe. the blessed *Apostle*, in his *Epistle to the Hebrewes*, although the custome of the *Latin Church* receaueth it not amongst

Canonicall

Con. Laod.
can. 59.

The epistle of *S. Paule* to the *hebrewes*, as much doubted of in the *primitiue Church*, as that of *S. Iames*, and *bea*, as much as those books of the *olde testament* which the *protestants* reiect.

Hier. in *Esai*
cap. 6. et 8.

Latina co
suetudo.

Canonicall scriptures. Againe. this authoritie the Apostle Paule vsed, or vvho soeuer he vvrote that Epistle. In catalogo he saith, that euen vnto his time, it vv as not accounted the vvritinge of Paule: and that Caius an auncient writer denyeth it to be his. and in his epistle to Paulinus sette before the Bible, he saith, that a plerisque *extra numerum positum*. of the more part it is put out of the nūber of Pauls vvritings. The like might be declared by S. Cipriā, Lactantius, Tertullian, Arnobius, and S. Austine, if it were needefull. and the Apocalyps was yet more doubtful then ether of these two, & as wee see by the Council of Laodicea, leaste oute of the rolle of Canonicall writings, when both the other of S. Iames and S. Paule were put in. Wwherefore, as false that is which M. VV. constantlie auoucheth of the auncient Church, touchinge the seueringe of these sacred volumes, so hath he not yet, nor euer shalbe able with reason to satisfie M. Martins demaund, why they of England haue cōdescēded to admit the one rather then the other.

Idē in Hier.
cap. 31.

Hiero. in Ca
talogo.
Caius.

Cōci. Laod.
can. 59.

And here the reader may consider & esteeme as it deserueth, of that glorious *emysion* which in fine he singeth

Pap. 24.
M. VV. brag
of cofuting
the catholi-
ke doctrine,
vayne and
impossible.

to him self, settinge the crowne of tri-
umphe vppon his owne head and his
felowes. Nothing (saith he) is now more
vulgar then the Papists arguments against vs.
*Quicquid afferri a quoquam potuit, vidimus,
diluimus, protriuimus.* vvhath so euer could be
said of anie of them al, vve haue seene it, refel-
led it, and trode it vnder foote: he may con-
sider I saie, how like this man and his
companions are to worke such maiste-
ries, who as yet knowe not what those
weapons are, which they should vse in
atchiuing such conquests. For whereas
they vaunt to doe this by the written
worde, & yet are not resolued amōgest
them selues what that written word is,
and how farre it extendeth, it is as fan-
tastical a parte to bragge of victorie, as
if a mad man should rūne into the field
to slea his enemye, and when he com-
meth there, knoweth not with what
weapon to begin the fight. Wherefore
wel may he, and his felowes heare and
see the Catholike doctrine, as *Esai* spea-
keth of the Iewes concerninge the do-
ctrine of Christ, *hearing shal you heare &
shall not vnderstand, and seeing shal yovv see
and yovv shall not see,* and wel may they
treade it vnder their feete, as our Sa-
uiour parabolically forespake that he-
retikes

Mat. 13. v. 14

retikes wold doe, when he said: *Nolite* Mat.7.v.6.

proiicere margaritas ante porcos, ne forte con-
culcēt eas pedibus suis, but to refel, confute,

& suppressē it, that is no more possible,

then that Christ should be false of his

worde and promisse, *that the gates of hell* Mat.16.
shall not preuaile against it. And whereas it Luc.22.

hath cōtinued by the protestāts cōmon

graūt, aboue a thousand yeares, in truth,

euer since Christ his passion, against

other maner of tempests then these are,

heretikes of excellēt learning, heresies

of maruelous subtilitie, most mightie

Emperours, rulers of the worlde: now

to imagine that it maie be vanquished

of these grosse and contrarie heresies,

fortified with no maner of learning,

wherof manie are so base, that men euē

by the light of nature abhorre thē, ha-

uing nothing to mainteine thē selues,

but onlie a vaine challēginge *of the Spi-*

rite, and bold crakinge *of the vvord of the*

Lord, which a parrat cā doe with a litle

instruction as well as they, thus I saie

to talke, were more fit for *Pasquillus*

Estaticus, or a sicke man whē he raueth,

than a sober Diuine, that wayeth what

he speaketh.

How M. VV. defendeth Luther preferring
his private iudgment before all
auncient fathers and
Doctors.

NEXT commeth in againe
frier Luther, whō M. Martin
accused for saynge that he
esteemed not a thousande
Augustines, Cipriās, & Churches, whē
they are against him. That the reader
may better carie awaie the matter, I wil
first put downe Luthers wordes where
vpon this controuerſie standeth, after
it shal be easier to iudge how aptlie M.
VV. defence is framed. The wordes of
Luther, are in his booke written against
King Henrie the eighth her Maiesties fa-
ther, and are these. But I (saith he) against
the saynges of fathers, of men, of Angels, of
deuels, set not old custome, not multitude of
men, but the vword of the onlie eternall ma-
iestie, the Gospel. here I stand, here I sit, here
I glorie, here I triumphe, here I insult ouer
Papists, Thomists, Henricists, Sophists, and all
the gates of hell, much more ouer the saynges
of men, be they neuer so holie. Gods vworde is
aboue al, the diuine maiesty maketh for me, so
as I passe not, if a thousande Austines, a thousande
Ciprians, a thousande Kinge-Harrie Churches
stoode

Luther tom.
2. contr. Re-
gem Angl.
fol. 342.

The comon
vaine & spi-
rit of euerie
Secte of pro-
testants.

Henrician &
ecclesia.

Goode against me. God can not erre or deceaue.
 Austine, Ciprian, and likevvise all other elect
 might erre, & they haue erred. here ansvwere
 maister Harrie, here plaie the mā. I cōtēne thy
 lies, I feare not thy threates, here thouv stādest
 astonished like a stock &c. These are the
 wordes with which M. Martin findeth
 faulte. M. VV. defendeth them thus. If Pag. 6.
 Luther had preferred himself before all fathers
 & Churches, he vv ere not to be borne vv ithal.
 but this Luther neuer challenged to himself.
 But in some causes, Luther might esteeme more
 his ovvne iudgement, then the authoritie of
 Austine, or Ciprian, or a thousand Churches.
 For if that vv hich Luther taught, vv ere a-
 greable to Gods vv ord, Luthers iudgment vv as
 to be preferred, before all the contrary iudg-
 ments of all men lininge.

Before I enter into the examinati-
 on of this answere, let me demaunde
 this one thinge in courtesie of you
 M. W. what the reason is, whie you
 so busilie and eagerlie defende Lu-
 ther, be his wordes neuer so strange,
 or fanatical. or whie is the Pope Anti-
 christ for resisting your Gospel, where-
 as Luther you aduance, if not into the
 place of Christ, yet at least amonge
 the number of his Apostles. Did the
 Pope of Rome euer persecute your zuin-
 glian

Luthers ex-
 treme ha-
 tred against
 the Sacra-
 mentaries &
 Zuinglians.

Clebitius a
Zuinglian
made a
bookie intit-
uled, with o-
nia veritatis
& cuius pa-
patus Saxo-
nicus. 1561

Confess. or-
thodox. Ec-
cles. Tigur.
in lat. 1. fo.
108.

Immaniter
contra nos
exput.

Ibid. in pre-
fat. fol. 3-4

glian gospel, with mote deadly hatred,
then did that pope of Saxonie? Did he
not from the verie beginning, to his
later breath, holde you and your bre-
thren, for most damnable wretches,
and professed enemies of the eternall
testament of Christ? Are you ignorant,
how for this cause, he wrote whole vo-
lumes agaynst your first Apostle Zuin-
glius? Read you neuer the Confession
of your brethre of the Tigurine church
where thus they complaine? *Lutherus
statim ab initio, morderc, furere, conuitiari, &
bacchari cepit &c.* Luther presently at the be-
ginning, began to byre, to play the mad man,
to raile and rage, and besides this, he filled his
bookes vvith the horrible names of Devils,
Sectaries, Sprites, mad men: and vvhatsoever
flaunders came to his minde, he cast them out
agaynst vs outragiously. Complaine they
not in the preface of that Confession,
that he inneigheth against them as against ob-
stinate heretikes, and such as are guiltye to
them selues of all impietie, as prophanners of the
Sacraments, and the most vyle and pestilent
men that goe on the ground? He proscribeth
and condemneth first of al the faithfull doctors
and ministers of God, Oecolampadius, Zuingli-
us, and their disciples vvheresoener they be:
all friendship and communion vvith vs, he
compreth

compteth vicked & abominable: and what
 soeuer cometh fro vs, be it letters, be it bookes,
 be it salutations, be it benedictions, he vwill
 not only not reade, but he vwill not so much as
 vouchsafe to looke vppon them, or heare them
 spok en of: so farre forth, that when Er-
 chouerus the zuinglian printer of zuricke
 sent him a bible translated by the diuines
 there, Luther sent it him backe againe
 with this greetinge, that he should not send
 him anie thinge that proceeded from the mi-
 nisters of the Tigurine church. for he vwould
 haue no dealinge vvith them, nether vwould
 he receaue or reade their bookes: for the churches
 of God could not communicate vvith the.
 Yea, he protesteth that he had rather suste-
 ine a hundred seuerall deathes, then to
 become of your opinion, or shew any
 couutenance of bearing fauour to it. The
 Lord defend (sayth he) that I vviteingly and
 vvillingly by the authority of my name, should
 couer or confirme the verie least error of the
 fanatical Sacramentaries. Nam vel centies la-
 niari aut igne comburi mallem &c. For I had ra-
 ther be torne in peeces or burnt vvith fier a hun-
 dred times, the to folow the opinion, and agree
 in doctrine, vvith zuvinglius, Oecolampadius,
 & the rest of those miserable, vnfortunate, fan-
 narical men. Finally, know you not M.
 W. that thus he began, thus he went for-
 ward,

Dauidicus.
 in historia
 Sacram. fol.
 22.

Luther rece-
 it & at the
 bible trans-
 lated by the
 Zuinglians,
 how much
 more ought
 catholikes to
 auoyde the
 same?

In confes-
 sion.
 Tigur. v. 11.
 p. 103.

ward, thus he continued, thus he ended his daies, dyinge such a mortal enemye to you, that he seemed to make his hatred and detestation of your church and gospel, a peece of his iustificatiō before Christe? as in his last Confession made a litle before his death, and recorded in the foresaid Confession of Zurich it appeareth. *Igo qui iam sepulchro victus obambulo, hoc testimonium et hanc gloriam ad Christi saluatoris tribunal perferam &c.* I (saith he) that now I walke nye to my grave, will carie this testimonie and this glorie to the tribunal seate of Christ my Saviour, that I haue with all earnestnes, condemned and auoyded those fanaticall men and enemies of the Sacrament, Zuinglius, Olcolampadius, Stinckfeldius, and then scholer, whether they be at Zurich, or in what place else soeuer vnder the sunne. Thus Luther.

Confes. Tigur. tract. 3. fol. 108.

The Zuinglians condemn them selues in defending Luther.

If you know this Maister Whitaker, as you wil seeme to be ignorant of nothing, what make he you to busily to defend Luthers barbarous and proude vauntes, as though he were such a pillar, without whom your church could not stande? But belyke it is sufficient, that he was an Apostata frier as were the founders of your gospel, that he with you agreed in rayling at the Pope and

and Sea of Rome, and so for his agreeing with you in these smaler toyes, you care not for his disagreeing from you in those weightie matters. Wel, be it as you liste, and perhaps you haue more reason then I perceaue, otherwise you shall neuer be able to iustifie this de-measure in the sight of any man endued with common sence. Let vs heare how conningly you cure this stinking sore. for nothing stinketh more before the face of God and man, then a poore contemptible wretch, so Lucifer-lyke to prefer him selfe before innumerable, excellent, learned, and glorious Saintes of God. What distinction haue you to saue Luthers honestie? Forsooth this:

In certaine cases, Luther might more esteeme of his owne iudgement, then of Austine, Ciprian, or a thousand Churches. For if that vvhich Luther taught, vv ere agreeable to Gods vvord, then Luthers iudgment vv as to be preferred before the contrarie iudgment of al men and Churches. Here M. VV. thinketh he hath spoken much to the purpose, and therefore aduanceth him selfe alofte. Scripturam Lutherus protulit, cui nullus mortalis resistit, quaeque tandem Pontificiis decretis postea atque exitium afferet. Luther brought vvith him scripture vv which no mortall man

M.W. distinction, where Luthers iudgement is to be preferred before al the Church.

can

can withstand, and which at length shall be the bane and destruction of the Popish decrees.

That I may the better conceaue this distinction, and ether yelde to it if it stand with reason, or discover the vanitie of it, if it fal out to be but a peeuish battologie of wordes as I trowe it will proue: let me require a playner explication of that parte. *Luther might vrell prefer his iudgment before a thousand Austines, Ciprianes and Churches, if he spake*

1. *vvith scripture.* Is this the meaning, that in case and controuersie of religion, if a thousand Ciprians, that is, all the Fathers teach vs one thing, and bringe scriptures for them, and one father Luther teach vs the contrarie, and bringe scriptures for him, may Luther in this case preferre his owne iudgement before al those Fathers? if so, as the speach it selfe is so monstrous execrable as the deuil him selfe can not open his mouth into more horrible pride, so what heresie, what Apostasie, what Atheisme in the church can euer be cōtrouled, if this rule be made currante? why shoud *Arrius* yelde to the Council of Nice? *Nestorius* to the Council of Ephesus? *Macedonius* to the Couñcel of Constantinople? seinge they brought
scrip.

The folie
of M.W.
distinction.

scriptures for them, and by this rule ought to haue preferred their priuate iudgment before those byshops, as Luther & his offspringe doe theirs, before the Councel of Trente. or will he say, that if perhaps a thousand Austines and Churches teache some doctrine without the writtē worde of God, that is, citing no text for it, & Luther against the same, bring the written worde, that is, some texte of the scripture after his fēse, in this case, he may better esteeme of himselfe then of al the rest.

2.

But first, he can neuer geue instance that ether the auncient fathers did so in their tymes, or that we do so now. for howsoeuer in the Councels of Nice, of Ephesus, of Chalcedon, the byshops stocde much vppō the traditiō of their elders (*ea que sunt patrum teneantur*, say they, *sic credere à sanctis patribus edocti sumus*, let vs hold fast the sayth and decrees of our fathers, thus to beleene vve haue bene taught by our holye fathers) yet they wāted not scriptures, as nether did the fathers in the Councel of Trent, nor we at this day in our controuersies with the protestantes. And if those auncient fathers had alleaged no direct & euident place against Arrius, Nestorius, Eutyches,

Conc. Chal.
actio. 1.
Lirinē. cont
hæres. ca. 43.

D.

yet

yet notwithstanding, the Christian people were bound to beleue them, grounding them selues only vpon the Catholike & vniuersal fayth of the churches which were before them, as they did in the question of our B. Ladies perpetual virginitie. And albeit the heretike brought some clauses of scripture for the contrary part, yet ought al faithful men to yeld no more credit thereto, then to the deuil when he alleaged scripture against our sauour. because, as the deuil so al heretikes may vse scripture against the true sense and meaning thereof: the vniuersal church can neuer teach or beleue so, as by Christ him self we are assured. And this case in effect cometh to one issue with the former. for, geue this scope to an heretike, that all the Bishops, Churches & Fathers may erre & he alone, if he can alleage a text, may therefore rightly contemne al other in respecte of him selfe, as euery Sectmaister doth and hath done, where is the Churches quietnes? what order is there for continuance of fayth? to what ende was the comminge of Christ? to what vse, the sendinge of the holy Ghost? Or perhaps M. W. wil say, *posito per impossibile* that all the Churches & fathers teach

Mat. c. 4. v. 5.

Ioan. c. 14. et
16.Ephe. cap. 4.
b. c.Esa. ca. 52. v.
21.

teach against scripture, & *Luther* alone
teache with scripture, then lo *Luther*
maye thinke him selfe a better man
then they all. and this is true, & this
I graunte: as in like maner I confesse
that if the heauen shoulde falle, we
knowe what woulde folow. And yet
of these two suppositions, the Spirit of
God putteth the later to be more pos-
sible, that the course of heauen shal so-
ner alter, then the Catholike Church
of the new Testamēte fal frome Christe
to Apostasie.

In this case
the authori-
tie of the de-
uel as wel
as of *Luther*
is better the
all Fathers,
or al the an-
gels of hea-
uen. Gal. 1.

Jerem. 31. g.
& 33. d.

4.

But it may, be *M.VV.* wil say, I scanne
his wordes to narrowlie, his meaning
is plaine, that whereas *Luther* bringeth
scriptures against vs, that is, against all
the Austines, and Ciprianes, of the Ca-
tholike Church, all the Bishops now
liuinge, he maye well truste his owne
iudgmente. if this be the meaning, yet
stil al cometh to one ende. and whic
may *Luther* so do, more then *Caluine*?
whic *Caluine*, more then *Muncerius*? whic
a *Zwingliā*, more then a Puritane, Ana-
baptiste, or Trinitarian? Or what assu-
rance hath he, more then those other?

But if *Luthers* iudgment bringinge
scriptures with him, be so forcible a-
gainst vs, may not we, (trow you) Lu-

Luthers ind-
gement with
scripture a-
gainst the Sa-
cramentaries

D. 2.

therize

Luther to. 7.
A defence of
the literal
sense of our
Saviours
wordes etc.
against the
fanatical
sprites of
the Sacramē
taries.

Ibi. fol. 383.

The Sacra-
mentaries e
nemies of
the gospell
by Luthers
iudgmēt cō
firmed with
scripture.

therize a litle after your example, and say the same against you? As for example. *Luther* hath made a booke entituled, *defensio tē pnt verborum cœna, accipite & comedite, hoc est corpus meum, contra fanaticos Sacramentariorū spiritū*. In that booke not very longe or large, yet contayninge more subliāce then some whole volumes of his do, his principal conclusion risinge vpon this texte of scripture, and grounded vpon many texts of scripture beside, is, that he and his, *vwill and mayer* retaine external peace and ciuil concord *vwith* the *Zuinglians* in matters temporal, but *quoad spiritum, eos ad extremum vsque halitum deuitabimus, arguemus, & damnabimus pro idololatriis, verbi Dei corruptoribus, blasphemis, & deceptoribus &c.* touchinge the soule and matters spiritual, *vve vvil auoide thē as long as vve haue a day to liue, vve vvil reprove and condemne them for idolaters, corrupters of Gods vvorde, blasphemers, and deceauers, and of them as enemies of the Gospell, vve vvill sustaine persecution and spoile of our goods vvhatsouer they shal do vnto vs, so lōge as God vvill permitte.* And in the same leafe it foloweth immediatlye: *apthye may vve say to these men offeringe vs peace, as Christe saide to Judas in the garden, Judas vvith a kyss betrayest*

trayest thou the sonne of man? So this is the very peace and kisse of Iudas: for offeringe vs their friendship, they vvoulde vvithal obtaine of vs to holde our peace, and in silence beholde the fyers and slaughters, vvhereby they thrust headlong infinite thousandes of soules dovvne to hell. Here is Luthers iudgmente, and that with scripture. for againste al communion with the Zuinglians, he in this place vrgeth the wordes of our sauiour *Math. 10. vers. 34. Luk. 14. v. 26. 2. Cor. 6. v. 14. Eph. 4. v. 5.* May Luther now prefer his iudgmente thus qualified, before a thousande Caluines, a thousand Peter Martyrs, or who-soeuer els be the greatest doctors of your congregatiōs, before all Zuinglian churches? Or if Luther may so do, may not we do the like, and thinke of you as he doth, and that by vvarrant geuen vs from your ovvne mouthe? Maye vve not saye to you vpon like ground. *Scripturam Lutherus protulit cui nullus mortalis resistit, &c.* Luther hath brought scripture vvhich no man can vvithstand, and vvhich at lenght shal be the bane and ouerthrowe of all the Zuinglian and Calvinistical opinions?

Now if (which is the extreme refuge) you wil say, that Luthers iudgmēt

against you is not agreeable to scripture, and therefore not so deeply to be accompted of, then see I beseeche you how finely and fittely you haue set this matter about. for now the sense of your distinctiō is, that whē Luther affirmeth any thing agreeable to the scriptures, by iudgment of your selfe, he ought to esteeme more of it, thē of a thousand Austines, a thousand Ciprianes, & an innumerable cōpany of catholike churches.

Everie protestant, shal
aine iudge
of scripture
Cōncels, do
ctors, old &
new.

And thus, whiles you first geue Luther power to iudge ouer al Fathers, Doctors, and Councels, and then make your self iudge ouer Luther, to approue & reprove him as you please, who seeth not that in fine, you make your self supreme iudge of al: as before of scriptures, so now of Fathers and Councels, old and new, Catholike and hereike, no lesse of your owne doctors, then the auncient fathers and doctors of Christes church, which is in deede the verie last refuge and extreme resolution of all your new diuinitie.

See the 5.
chap. in the
beginning.

Finally (because it grieueth me to spende time in such vnreasonable pelfe) may it please you at your better leysure, to consider the sense of this parcel, & to put it downe somewhat more
in.

intelligible, and if you can so do, and saue your selfe from the note of much folly (for, from beinge an heretike by Luthers iudgment, what soeuer the answer be, you shall neuer saue your selfe) you shal performe a matter of more difficultie, then perhaps you are aware of. In the meane season, as it standeth, it carieth with it grosse faultes, as manie welnie as it hath lines: whether you oppose *Luther* to the auncient primitive Church, as it seemeth, and as doubtlesse he meante, or to the catholike church of our time, whiche you woulde inferre, or to your owne deuised Zuinglian congregation, which by like sequele doth folow, or whether you consider *Luther* in this case, only as one principal author of your Gospel, & so make this priuiledge common to him with other, or rather consider him singularly by himselfe, because he was the first that brake the yse, and opened the waye to this foule Apostasie, which is now so far spread: or finally whether you thus aduaunce *Luther*, but euer holdinge the raynes in your owne handes, which (I weene) must be your last refuge, and final determination.

*Of priesthode, and the sacrifice continued after
Christ in the state of the new testament,
and that it derogateth nothing
from Christ.*

THE difference betwene you
& M. Martin aboute priestes,
is no priuate, but a general
controuerſie betweene all
Catholiks and Protestants. your mi-
p. 1.7 nisterlike termes of *Baalites*, and *Anti-
christian sacrificers*, I cōtemne, & am cō-
tente to dissemble. many breaths more
stronge and ranke then this, we muste
gladly abide, or els we are not such, as
by Goddes mercy, we hope & professe
our selues. Comfortably saith our sa-
Mat. 10 v. 24. uiour, *the disciple is not aboue his maister,
nor the seruante aboue his lorde. if they haue
called the goodman of the house Beelzebub,
how much more them of his housholde? there-
fore feare ye them not. For to comforte our
selues withal, if we be Baalites and An-
tichristians in respecte of oure priest-
hode, then certainly Christe is the ca-
pitaine Baal & Antichriste, from whom
our priesthode descendeth. And that
will I proue in few, principally and
first, by your owne wordes, secondari-
lye*

lye by manifeste deduction out of the scriptures.

A priest you define thus, *Sacerdotes* pa.6.
ii verè & propriè sunt qui sacrificia faciunt, Who are truly priests.
qualis fuit Aaron & Aaronis filii, & Melchisedechus, & quem illi adumbrabant, Christus. Priestes truly and properly are they that offer sacrifices, such as was Aaron, and the sonnes of Aaron, & Melchisedech, and Christe whom they prefigured. Those that offer sacrifice, you acknowledge to be priestes truly and properly, not onely by abuse of speeche, as in this place against S. Austine you falsly cauille. In the number of such priestes that offered sacrifice, you recké Melchisedec, & Melchisedec did sacrifice,
 after him Christe, of whom Melchisedec was a figure. This you woulde neuer haue said, had you bene skilful ether in your owne diuinitie, or in the faith of the Catholike Church. for although hetherto we haue many wayes laboured, and vsed all possible meanes of proufe that Melchisedec offered sacrifice, yet we could neuer obtaine so much of your brethren, because they wel saw, that therein was included the manifest confirmatiõ of the Catholike faith touching priesthod, & the vtter ruine of your Geneuiã Ministerye. For
 if Melchi-

Melchisedec sacrificed, then was it in bread and wine, for other sacrifice of his neuer man imagined, and the scripture proueth it inuincibly, which mentioneth that, & no other, nor by worde, syllable, or title, geueth the leste insinuation of any besides. Then how necessarilie it muste folow, that Christe sacrificed in like maner, and how from him, power to do the same is deriued vnto priestes of the new testament, this shal be shewed hereafter.

The sacrifice of Melchisedec denied generally by the protestants though confessed by M. W.

First of all, that of Melchisedecs sacrifice beinge most certaine, & of you graunted, and of vs beleeued, you shall here note how stubborne & desperate, yea beyond al measure, stubborne and desperate are your felowes & maisters, who in this so euidente a truth, haue hetherto resisted the Church, & would neuer confesse, that ether Melchisedec did the one, or Christe the other. I wil not stay to proue it, because you confesse it: only for plainer declaration, I wil touch the matter briefly. In the booke of Genesis, where onely is described this sacrifice, thus we reade.

Gen. 14.

Melchisedec rex Salem, proferens panem & vinum (erat enim sacerdos Dei altissimi) benedixit ei. Melchisedec king of Salem, bringinge forth

forth bread and vvine (for he vv as the prieste
of the moste high God) blessed him, that is, Heb.c.7.v.6
Abraham. In these wordes, we see the
reason geuen of Melchisedecs priest-
hode, & the same to consist in his ac-
tion aboute the bread and wine, that is,
in his sacrificinge as M.W. telleth vs.
But the Protestates to auoide this, into
how many formes and fashions haue
they turned them selues? How many
quirkes and false sleighes haue they
deuised? vntil in fin, they haue ronne
in maner generally, to corrupte the sa-
cred text for auoyding of this inconue-
nience. In moste of their writings, &
manye of their translations, they geue
the sense thus: that Melchisedec kinge
of Salem, brought forth bread & wine,
& because he was a prieste of the most
hygh God, therefore blessed Abraham.
So writeth Musculus in his common
places. *That part of the sentence, (and he
vv as prieste of the moste high God) is to be re-*
ferred to that vv which foloweth, vv, and he
blessed him. for as a kinge, he brought forth to
Abraham bread & vvine, as a priest, he gaue
him his blessinge. Vpon this reason, to
make the holy texte more aptlie serue
this heretical deuise, in the Englishe
Bible it is turned thus. *Melchisedec kinge*
of

Mus.in loc.
com.cap.de
Miss. papist
pa.492.

Bib.printed
anno, 1579.

Corruption
of the scrip-
tures.

Cal. in. com.
in episto. ad
Heb. c. 7. v. 9

Ibid.

Caluin reie-
ceth the au-
ciēt fathers
touchinge
the sacrifice
of Melchi-
sedec.

of Salem, broughte forth bread & wine, & he
was a prieste of the moste high God, therefore
he blessed him. Thus the protestants com-
monly interprete it, and to note one for
al, thus writeth Caluine, in his commē-
tarie vpon the Hebrews. *Prius illud quod
narrat, regium fuit, &c.* That firste thinge
wherof Moyses speaketh in the storie of Mel-
chisedec, was the parte of a Kinge, to re-
freashe with bread and wine, those that
came weary from the fight: the blessinge ap-
perteined to his priestly function. The diffe-
rence betwene him and the aunciente
fathers, in the same paragraph he com-
priseth thus. Hereby is refuted their deuise
who seeke out the cheefe resemblance (be-
twene Christ and Melchisedec) in bread and
wine. We see the Apostle searcheth out euery
particular point diligently and curiously: he
pursueth the name of the man, the seate of his
Kingdome, the eternitie of his life, the right of
his tithes, the benediction which he gaue to
Abraham. In any of these there was lesse
weight then in the oblation. shal we say, that
the holy Ghost forgot himself, when he maketh
stay vpon these smale matters, and omitteth
that which was the principal, and most per-
teined to the purpose? wherefore I marueile
the more that so many old Doctors of the
Church were possessed with this opinion,
that

that they stayd vpon the oblation of bread & wine. For thus they say. Christ is a priest after the order of Melchisedec. but Melchisedec offered bread and wine: ergo bread and wine appartaine to Christs priesthode. Thus far Calvin.the like he writeth in his commentarie vppon the Psalmes. I will not stand to satisfie his marueiling, why the Apostle should pretermite that which the holie fathers after obserued. In one worde this I say, that if he had wayed,ether the preface of the Apostle when he began this argument, laing, *of Melchisedec vve haue great speache, and inexplicable to vtter:* or the same Apostles maner of writing & preaching at other times, to lyke auditors, or S. Hierome handling this matter, & geuing reason of the Apostles so doing, or S. Gregorie Nazianzene in his oration *de moderatione in disputationibus seruanda*, or in his second oration *de theologia*, he would perhaps easelie haue least of marueiling, and rather haue marueiled at his owne folie, who could be moued to marueile at a thing so reasonable and ordinarie.

But touching our purpose, let the christian reader, out of Calvin note these two pointes. The one is, that Calvin and

Cal.in psal.
110.

Heb.5.v.11.

1.Cor.ca.2.
ver.5.ca.3.
ver.2.

Hier.ep.126
ad Euagri.
Greg. Naz.

uin and the Caluinistes generally, find nothing wherein Melchisedec sacrificed, & so by sacrificing prefigured the sacrifice & priesthode of Christ: The other is, that the auncient fathers and the catholike Church, acknowledge Melchisedec to haue sacrificed, and that in bread and wine, and by that sacrifice to haue foreshewed Christs sacrificing in like maner, and to this side M. W. forsaking Galuin and the Protestants ioyneth him selfe. This therefore is cleare, that Christ fulfilled this prefiguratiue sacrifice of Melchisedec: & we neuer finde it done, but only the when he offering bread and vvine, that is (sayth S. Ciprian) his oune bodie and bloud, after vwards sayd to his disciples: hoc facite in meam commemorationem, and then (as witnesseth S. Ireneus) noui Testamenti nouam docuit oblationem, quam ecclesia ab Apostolis accipiens, in vniuerso mundo offerre Deo. he taught the new oblation of the new Testament, vvhich the Church receauing from the Apostles, in the vvhole vvorld offereth vnto God. This being true, as M. W. graunting so far as he doth, can not go backe, nor possiblief inuent any tergiversatio, thus I frame him an argument.

That which Christ did, and appointed

Christ did
sacrifice at
his last supper.

Cip. ep. 63.

Luke 22.

Iren. li. 4. ca.
32.

The sacrifice of the
Masse deduced directly
from Christ
by M. Whit.
owne graunt.

ted to be done, that may and ought to be done.

But Christ at his last supper offered sacrifice according to the order of Melchisedec, and appointed the Apostles and priestes to do the same:

Ergo the Apostles and priests may and ought to offer sacrifice.

The *Major* is euidente, and no Christian will denie it. The *Minor* hauing two parts, is proued touching the later, by Christes expresse commaundemēt, *Hoc facite in meam commemorationem*, doe this for a commemoration of me. the former wherein lieth the difficultie, is acknowledged by M. W. for if not only Aaron, but also Melchisedec offered sacrifice, & thereby prefigured Christ, thē it foloweth of necessitie, that Christe offered sacrifice, not only in bloudie maner as did Aaron, but also in vnbloudie and mystical sort, as did Melchisedec, according to whose order he is specially named a priest, & so by perfite correspondence, fulfilled that antecedent figure. & hereto S. Ciprian, S. Ireneus, S. Augustine, and al the auncient fathers, accordinge to Caluines confession and euident truth, geue witnes: that M. W. be not least post alone, to sustaine so great
abur.

Psal. 109.

Heb. 7.

a burden. Of this first argument, I deduce one more.

They who may and ought to offer sacrifice, as did first Melchisedec, and afterwarde Christe, are truly and properly, *sacerdotes*.

But *priestes* of the new testament, may and ought to offer sacrifice in suche sort.

Ergo they are truly and properly *sacerdotes*, *priests*.

The *Maior* is true and set downe in forme by M. W. the *Minor* is the conclusion of the last argumēt, and so proued sufficiently alreadie: then I hope the *Conclusion* will stand. wherefore leauinge this matter for M. W. to scanne, and to recorde with him selfe, who is that *Baal*, founder of the priesthode of the new testament, now may we vew with better iudgment, how substantially he answereth S. Austines place de *Cruitate dei*, where S. Austine doth distinguishe betweene all *Christians*, vvhoe are vnproperly called *priestes* because of their mystical *Chrisme* and vnitie vvith Christe, & others, *qui proprie iam vocantur in ecclesia sacerdotes & episcopi*, that properly are nowv called in the Church, *priestes* and *bysshops*: and properly such are they by M. W. definition

Aug. ciui. li.
20. ca. 10.

Propter mi-
sticu chris-
ma.

nition which properly offer sacrifice.

M.W. answereth, *but the name (priest) was* pag. 6.
of olde tyme, after a more peculiar sorte ap-
plied to the pastors and ministers that handled
the worde and sacramentes, but there was
an abuse in so speakinge. then you agree
 not with S. Austine, who teacheth that
proprie, in proprietie of speach, they were so
 called. who, if they had then to execute
 no other priestly function, then haue
 now the Englishe ministers, as M. W.
 supposeth, or wolde pretend, I graunte
 the worde *prieste* could not be applied
 to them but as abusiuely, as if one
 woulde cal a ciuil magistrate by that
 name, or one of the Quenes Readers in
 the Vniuersities. For, preachinge of
 the worde, & ministringe of some one
 or other sacramente, although in the
 Catholike Church it be done by pries-
 tes, yet properlie that is not the reason
 why they are called by that name. but
 the true reason, is that which M.W. ren-
 dereth, *quia proprie offerunt sacrificia,* be-
 cause properly they offer sacrifice. Now, that
 S. Austine meante of priestes in this S. Austine a
 sort, & that himselfe was such a priest, priest.
 to passe ouer many pregnant and cui-
 dente places in him, for breuities sake
 I refer you to the known story of his

E.

mothers

Aug. Cōf. li.
9. cāp. 11.

mothers death. Where she firste of al in her death-bed requesteth, *that her sonne vvould remember her at the altar of God.*

Ibid. ca. 12.

When after her death, the corps beinge brought into the Church, and placed beside the graue, before the tyme of burial, prayers were sayd, & the sacrifice of our price and redemption offered for her. when after-

Ibid. c. 13.

warde, S. Austine in his moste deuoute & zelous praier made to God for her, reckneth this to her singuler commendacion, that at her departure she tooke no care for costlie maner of burial, or sumptuous monumente, but only desired to be remembered at thy altar ô Lorde, from vvhence she knew

Coloss. c. 2.

vvvas dispensed that holy sacrifice, vvhereby vvvas blotted out the handvvrittinge vvwhich vvvas againste vs, vvhereby triumphe vvvas obtained against Satan our eternal enemie. & straight waies: inspire (saith he) ô Lorde my God, inspire to thy seruants my brethbren, that vvho-soeuer of them shal reade this, may haue remembrance at thy altar, of Patricius and Monica my father and mother.

An obiection

But againste this M.W. hath an obiection, as common & plaine to them that know oughte in diuinitie as Dunstable hie way: & answered before hâde abundantlie, in the annotacions of the the new testamente, Heb. ca. 7. v. 12.

17.23. his argument is: I say there are no pa.6.
 priestes of the new testamēt that offer sacrifice
 after Christ, who is the eternal priest according
 to the order of Melchisedec, & obtaineth sacer-
 dotiū & ~~et~~ an eternal priesthod. he hath
 made an end of al sacrifices, & takē away the
 succession of priestes, & cōmitted his church
 to be ruled by pastors and doctors for euer.

To beginne with the laste where you
 ende, if Christ abolished all priesthod,
 and left his Church to be gouerned for
 euer by pastors and doctors, which
 were no priestes, had this appointemēt
 and ordinance of his, effect, yea or no?
 if no, beware what yow say, for litle
 differ you from a Iew, & a man of Ma-
 homets religion, and weake is your
 faith in Christes godhead, if you thinke
 that in so manie places of scripture, he
 appointed such a regimēte for his
 Church, which after his departure ne-
 uer tooke effect. if yea, then shew vs
 where, or when, was his Church so go-
 uerned. was it a hūdred yeares ago, be-
 fore Frier Luther first of all in our me-
 morie, induced this kinde of gouern-
 ment? you must needes say, no. Ascend
 we then 1, 2, 3, 4, 5, 6, 7, 8, 9, and ten
 ages, vntil S. Gregories time, was it al
 this while gouerned by such pastors as

The English
 church ruled by Pas-
 tors, such as
 are no pri-
 estes.

The church
 of Christe
 was neuer
 so ruled.

Beda in ec-
cles. histor.
Ang. li. i. 2.
3. 4.

you describe? I wene as yet you wil say,
sure I am you should say, no. For those
pastors, were styll priestes, and that in
proper sence, as appeareth by al stories.
Suche were our first Apostles, the con-
verters of our nation, those excellent
men, SS. Augustine, Paulinus, Lauren-
tius, Melitus, Iustus &c. sacred by the
Pope of Rome, or other lawfull Bi-
shops in obediēce of the Sea of Rome,
offering sacrifice, liuing and dying as
priestes: as by the goodlie storie of Ve-
nerable Bede our coutryman, you may
euerie where learne. Such pastors and
priests they were, by whom, and vnder
whose regiment, our Churches were
first builded, and the ecclesiastical state
of our realme ordered: as now vnder
the regiment of them that cal the selues
pastors no priestes, and are in deede no
more the one then the other, all is pul-
led downe and ouerthrowen. And if in
anie other countrie of Christendome,
the churches had any other regiment,
such as you preted now in England, of
pastors no priestes, shew vs your
bookes, and we wil belecue you. But
you wil say, from S. Gregorie vppward
all was smooth and iumpe as it is now
in the English congregation. Suppose
that

that to be true. how in the meane season
 can you iustifie your owne saing, that
Christ deliuered his Church to be gouerned for in perpetuū
euē, by suche maner of pastors. Cā Christes
 decree be made frustrate for so many
 ages? Can mans iniquitye (as you in
 your Apologie commonlie, but most
 bluntlie obiect) stoppe the course of
 Christes omnipotent and eternal pro-
 uidence? know you not how copious-
 lie S. Augustine hath confuted this self
 same flauiderous obiection in your fore-
 fathers the Donatistes?

Aug. de vni-
 tate eccle. c.
 6. 10. 12. 20.
 con. epistol.
 Parm. lib. 1.
 c. 1. 11. 2. c. 19
 con. lit. per.
 lib. 2. ca. 31.
 cō. Cres. grā.
 li. 3. c. 63. 64.
 65.

But passe we on. come we to the
 first fathers of the primitiue Church.
 were they lay ministers after the maner
 of the English congregation, that is, pas-
 tors, no priestes? how dare, or can you
 say so? seing in S. Austine manifestlie
 you see a sacrificing priesthod: seing
 your self acknowledge *Sainte Hierome*
 to haue bene *a priest of the Romane Church*
 which neuer yet approued any such
 ministry as you haue inuented: seing
 your greate Rabbine and synke of ini-
 quitie Iohn Bale, calleth S. Leo the
 great and first of that name, in plaine
 termes *an idolater* for this cause: seing
 your chiefe capitayne & Apostle Cal-
 uine, and after him P. Martir, and before

Sup. pa. 23.
 Bal. act rom.
 pont. in Leo
 ne. pa 45.
 Calu. lib. de
 scā. et lib. de
 vera eccle. re-
 formā. ratio.
 inter opusc.
 P. Mar. in de
 fens. Eucha.
 con. Gardi.
 Par 1. obiecc.
 156.

Zuin.to.1.E.
pichir.de ca
none missæ
fol.183.

Cal.in libel.
de cæna do-
mini.

Sacrifice of-
fered by pri-
ests, was cõ-
mõ in the
primitiue
church, by
cõfession of
the aduersa-
ries.

Cent.3.ca.5.
col.138.

him Huldericke Zuinglius, affirme in generall of the fathers in the primitiue Church, that for maintenāce of the vnbloudy sacrifice, they forced & abused the scriptures. and Caluine more execrable then the rest, addeth, that the aūciēt Church expressed the verie forme and type of the Aaronical & Leuitical sacrificing, *eo excepto, quòd panis hostia, loco animalis utebantur, sauing that instead of a beast, they vsed bread.* all which proueth that in propre maner of speache they sacrificed: and therefore by your owne definitiō, in propre speache were priestes. And finallie, doth not Illyricus with his companions, confesse in worde & proue by deece, that sacrifices were ordinarie offered to God in the flower of the primitiue Church, in the midst of the persecutions, for the soules departed, in the honor of Saintes, for general and particular necessities, as is now vsed in the Church of Rome?

Thus write they. *To this end, S. Cyprian in his third booke and sixte epistle to the priestes of Rome, willet those dayes diligentlie to be noted, wherein the martyrs departed this life. In the same place he speaketh of oblations, & sacrifices obserued in the memories of martyrs. Let vs be informed (sayth Tertullian) vvhat be those*

be those dayes, vvherein our blessed brethren by glorious death passe to immortalitie, that vve here may celebrate oblations and sacrifices in remembrance of the. And there is verie comon mention of oblations in Tertullian. as in his booke de corona militis. vve offer sacrifices yerelie for the dead, and for byrthdayes. S. pro natali-
tiis. Cyprian saith, that oblations and sacrifices vvere yerelie made in the remembrance of martyrs. lib. 3. epist. 6. & lib. 4. epist. 5. & li. 1. epist. 9. he speaketh of sacrifice for the dead. And to end with one sentēce of S. Cyprian by them alleaged, thus they cite him. Our lord Iesus Christe (sayth S. Ciprian lib. 2. epist. 3.) he is the high priest of God the father, and sacrifice to God the father he first offered, and commaunded the same to be done in remembrance of him. And that priest truly executeth Christs steede or roome, vvhich doth imitate that vvhich Christ did, and the in the Church offereth he a true and full sacrifice to God the father, if he begin so to offer, as he seeth Christ himself to haue offered.

Ib. c. 10. col.
247.

Thus ascēding from our time vp to the primitiue, and most pure and vncorrupte age of the Church, yet we finde not the performance of that promise & order set by Christ, that his Church should be gouerned by pastors that were not priests.

M. Iew. chal
lég touchig
the sacrifice
art. 17. answered & con-
futed by the
chief prote-
stants of our
time.

Cal. de vera
ecclie. refor.
ratione.

And here by the waye to put you in minde, because in this preface, so freshlie you proucke M Martin now departed, and renew M Iewels challenge, may it please you, being put a litle besides his byas of comparing phrases together (which was the verie bones and marrow of M. Iew. diuinitie) to waigh how wel you can make his challenge agree with the manifest confessions of these your own doctors. and if it lyke you to vew Caluine in the booke before quoted, yow shal there find five Doctors within M. Iewels compasse, by name, S. Ireneus, Arnobius, S. Athanasius, S. Ambrose, and S. Augustine, not the least or meanest of the fathers, either for antiquity, or holines, or learning reproued and checked by Caluin, for this great ouersight forsooth, because to proue the vnbloudie sacrifice of the church (which they beleued, els would they neuer haue applied the scripture to confirme it) they misinterprete and falsly applie the scriptures, *ita ridiculè* (these are his wordes) *vt dissentire cogat & ratio et veritas, so ridiculously, as both reason and truth constraineth me to dissent from the.* whereas if he had lyued vntil this time, and had bene acquainted but with half those

those phrales, which in the 17 article
 M. l. w. hath raked together (of which
 benefite by your labours he might now
 haue bene partaker) he neuer neded to
 haue runne into that desperate vaine,
 of bidding plaine defiance to al the pri-
 mitiue church.

lewel. artic.
 17. con. Har-
 ding.

And thus much being spoken by the
 way, through occasion of M. l. challeng
 renewed by you, let vs returne to con-
 clude (if it may be) our former matter.
 from this age vnto the primitiue church
 we find not (as you see) pastors without
 priests. then it followeth, say we, that
 Christ neuer appointed anye such. For
 then surelie in some age, yea, in euerie
 age they would haue appeared. And
 how you wil lose this knot I muche
 doute. yet I feare, you wil take Alexan-
 ders swoide and cut it a funder, and
 now applie that to your self, which be-
 fore you yelded to Luther, that when
 your iudgment agreeth with scripture,
 you set more therby, then by a thou-
 sand Augustines, a thousand Ciprians,
 and al the churches. If you thus say (as
 I thinke you haue nothing els to say)
 yet remember that besides these many
 Augustines, and Ciprians, and chur-
 ches, you haue one Christ standing a-

gainst you. who promised and appointed
(as you confesse) far otherwyse.

But passe we on. what scripture haue
yow against priestes? S. Paule, vvhosaitb
that Christ is an eternal priest after the order
of Melchisedec, and hatb his priesthode *ad*
ca. what gather you of this? you leaue
the word in greeke, as though it were
so much the more terrible, and able to
confounde al priestes then if it were in
latin. Our old interpreter translateth
it, *sempiternum*, Beza, *perpetuum*, Cal-
uin, *immutabile*, Castalio, *nunquam*
1577-1579. *transiturum*, the Englishe bible of one
yeere, *unchangeable*, of an other, *ever-*
lasting. make the best of it, and take
which you list, or all, if ye please. The
sense of the Apostle is easie inough, by
the comparison which he there profe-
cuteth: that as Christ had many excel-
lent prerogatiues aboue the priestes or
priesthode of Aaron, so amonge many
other this was one, that whereas the
priesthode of Aaron passed from one to
an other, from father to sonne, by rea-
son of death, Christ neuer dying but e-
uer lyuing, neuer departeth from his
priesthode, but reteineth it for euer. To
make the reader better conceaue this,
which though it be many times read in
your

How the pri-
esthode of
Christ is e-
ternal aboue
the Priest-
hode of the
law.

your congregations, yet is perhaps neuer or ſeldome wel vnderſtoode of the miniſter himſelfe, the prieſthode of Aaron is brieflie to be recalled to memorie. In the booke of *Numbers*, God thus Numer. 20. ſpeaketh vnto Moyses. *Take Aaron and his ſonne vvith him, and leade them into the mountaine Hor. And vvhen thou haſt taken from Aaron his (prieſtly) veſture, thou ſhalt put it on Eleazarus, and Aaron ſhal die there. Moyses did as our lord commanded &c. And vvhen he had ſpoiled Aaron of his garments, he put them on Eleazarus, and Aaron died there.* In this ſhort ſtorie, is noted the nature and ſtate of the leuitical prieſthode paſſing from father to ſonne, and ending in the fiſt by death, in lyke ſort as any other facultie of life, or bodie, ciuil or naturall endeth. But in Chriſt it is not ſo, who euer liuing, keepeth euer his prieſthode as wel as his life, neuer departing with it to anie other, as did Aaron to Eleazarus, he to Phinees, and ſo one to an other in courſe of ſucceſſion. So that Chriſt hath *ἀσφαλειαν*, a ſempiternall, euer laſting, vchangeable, or vnremoueable prieſthod, far otherwiſe then Aaron and the Leuitical prieſts had.

This being the Apoſtles reaſon and ſenſe

Christ's priest-
hood is
no more a-
gainst the of-
fice of other
priests, then
his kinglie
power is a-
gainst the of-
fice of tem-
poral kings.

sense and word, what foloweth hereof,
or what would M.W. inferre? I see not
what may be concluded, but ether it is
so true, that we wil neuer denye it, or it
is so foolish, that he should be ashamed
to mention it. if he say Christ is a priest
for euer: we affirme no lesse. that his
priesthod passeth not from him: it is
our beleefe. that the force and vertue
thereof endureth for euer: we liue and
die therein. and all the baptismes, recō-
ciliations, sacrifice, sacramentes, al
grace, vertue, sanctification, which is
in the church Catholike, dependeth of
this faith, and floweth from the eter-
nity of this one euerliuinge priest and
priesthode. But will he inferre hereof,
that therefore there ought to be no
other inferior priestes, and that this de-
rogateth from his priesthode? this lo, is
so chyldish, that amongst meane lear-
ned diuines, it deserueth rather laugh-
ter then answeare. *Christe is a priest for
euer, therefore there are no priestes:* whie,
then let vs argue, Christ is a true man
for euer, therefore we are not, or he
hath a soule for euer, therefore we haue
none, or he is a kinge for euer, therefore
let vs depose all princes, and remoue
princelie authoritie. Christ is our doc-

tor, maister, and teacher for euer, and so farewell al maisters and doctors, & so the Eschequer shal saue that, which the Q. Maiestie bestoweth on the Vniuersitie readers, & finallie, because Christ liueth for euer, therefore let vs rid our selues out of the way, lest we derogate from Christ. For as Christ in most excellent sorte hath the one, that is, priesthod so hath he all the rest: bodie, soule, kinglie power, prophecie, to be a maister, doctor, and teacher. all agree to him *in all things*, & that, eternallie, vnchangeable, and vnremoueable.

Mat. 23. v. 38
10.
Heb. 1. v. 2.
Iac. 3. v. 1.

But ô miserable people, whose soules are committed to such teachers, & most vnfortunate church, where such doctors possesse the principal chaires, where the very learned mé, who should be lightes to the rest, are so blinded with heresie, that they see not so much, as ether common knowledge of meane diuinitie, or the continual practise of ciuil policie, or their verie Communiõ booke thrusteth into their eyes and eares. for how is it possible that a learned man hauing any sense of diuinitie, should be moued with this new deuise, hanging vpon one Greeke or Latine worde, which so many hūdreds of learned

See S. Chry.
Oecumen.
Theophil. S.
Amorof. S.
Primasias
or any other
in Heb. ca. 7.

ned fathers Greeke and Latine could neuer yet espie. but though they knew both this particular controuersie, and generallie all truth, by many degrees more fullie, then possiblie can any of these sectaries or secte-maisters, yet were they so far from anie such collection, that euermore, in saynge and writing, in teachinge and confutinge, in lyfe and death, they practised the contrarie.

The authori-
ty of princes
cōmunica-
ted to inferi-
or magistra-
tes without
iniurie of
princes, sheweth how
the power
of Christ is
communica-
ted to prief-
tes without
iniurie of
Christe.

And what reasonable man castinge his eyes vpon the Q. maiestie, should not by and by descrie the vanitie of this sophistication. for if she may conferre vpon some of her subiectes, in euerie shier of her realme, authoritie, and gouernemēt to rule, to imprison, to chastise, to correct, to release, to decide controuerfies, to arraygne in iudgement, to condemne and execute euen vnto death, & al this, without empayringe or diminishinge her princelie authoritie, nay to the much greater shew & declaration thereof, for so much as her subiectes doinge these offices vnder her, & hauing al their power depēding of her (she absolutely rulinge, & dependinge of none) by these so manye litle riuers as it were, doe more excellētly set forth
the

the largenes of the mayne springe: how much more easelie may we conceaue this of Christ, our vniuersal and absolute kinge and priest, in the regiment of his Church, that he without empairinge of his supreme, euerlastinge, and incommutable priesthode, may communicate these sacred priestlie functions with his ministerial officers, for the benefite of his subiectes the Christiā-Catholikes dispersed thoroughout the world: and so much the more, as in euerie holie action wrought in the Church, in euerie consecration, in euerie sanctification, in euerie reconciliation, in euerie baptisme, in euerie sacramento and sacrifice, whatsoeuer is done to the benefite of mans soule, Christ our high priest hath therein a more true and effectual operation concurring with his minister, then hath any prince vnder the sunne, in lyke case, in regiment of his owne realme.

And if this can not sinke into their heads, how is it, that they consider not their verie Cōmuniō booke, where the Parlamēt (from whēce that booke hath his authoritie) geueth power to the minister, in some case to remitte sinnes, then which, nothing is more proper to Christ,

The Parla-
mēt yeldeth
to ministers
a principal
part of
Christs pri-
esthode, v.
power to re-
mit sinnes.

The Com-
munion
booke in
the visitatiō
of the sicke.

Christ, nothīg more *ā* *gā*, nothing more neerelie vnited to his diuine person. And yet thus it is appointed there. Here shal the sicke person make a speciall confession, if he feele his consciēce troubled vvith any vveightie matter: after vvhich confession the priest, (that is, the minister) shall absolue him after this sorte. And so foloweth a verie forme of Absolutiō, borrowed from the vse of our Catholike Church. Our Lord Iesus Christ vvho hath least povver to his Church to absolue al sinners vvhich trulie repent and beleue in him, of his great mercie forgeue thee thine offences. And by his authoritie committed to me, I absolue thee from all thie synnes, in the name of the Father, and of the Sonne, and of the Holie Ghost. Amen.

Wherefore, if ether reason, or sense, or experience, or humanitie, or diuinitie, preuaile with M. W. he can not vpon Christs sempiternall priesthode, make any probable coniecture against the priesthode of the Church, or say, it derogateth from Christ. Contrarywise, if he wil stand, ether to his owne writing, or to the iudgement of his fellow-zuignlians, Martir, Bale, and Caluin, or to the proofes and testification of the lutheranes his brethren (for so he calleth them)

them) Illyricus, wigandus, &c. or will
 admitt the vniforme consent of the fa-
 thers in the primitiue Church, or the
 veritie of Christs promise, he must
 needes acknowledge, not onlie that in
 S. Augustines time, but euen from the
 Apostles time, priestes properlie so cal-
 led, were pastors & rulers of the church,
 and haue had their origine from Christ.
 And therefore as before, so here I tell
 him againe, that in calling them *Baalites*
 & *Antichristians*, he calleth Christ *Baal*,
 he calleth our Sauour *Antichrist*. And
 therefore, if I thought my counsaile
 might preuaile with such prophane mi-
 nisters, geuē ouer (I feare) into a repro- Rom. 9.
 bate sense, and vessels of damnation,
 I would say, as S. Peter said to Simon
 Magus, *Repente thee of this thy vickednes,*
and pray to God, if perhaps this cogitation of A& 3. v. 32.
thy harte may be remitted thee. For in this
 blasphemous sentence, most certaynly
 he hath troden the sonne of God vnder foote, Heb. 10. 29.
 and esteemed the bloud of the Testament pollu-
 ted, vvherein he is sanctified, and hath done
 contumely to the spirite of grace.

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munion
booke in
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 and esteemed the bloud of the Testament pollu-
 ted, vvherein he is sanctified, and hath done
 contumely to the spirite of grace.

Of Penance, and the value of good vvokes
touching iustification and
lyfe eternal.

NEXT in place foloweth Pen-
ance, wherein M.W. kee-
peth his accustomed, spea-
king so doubtfullie and am-
biguouſlie, that he ſemeth not fullie
reſolued, what to affirme: yet in fine, as
commonlie his maner is, he yeldeth ſuf-
ficient matter to ouerthrow him ſelfe.
M. Martin here noteth him of two faul-
tes. one, that he iniurieth the fathers: the
other, that he contrarieth him ſelfe. the
iniurie done to the fathers is this, that
he affirmeth *S. Ciprian and other fathers, to*
haue depraued the doctrine of penance.

pag. 7.

Before he come to iuſtifie this
accuſation, he falleth into a common
place, common to all ſortes of proteſtā-
tes, taking to him ſelfe ſupreme iudge-
ment ouer the fathers, & complayninge
of the Catholikes, that *ſo it ſareth vvith*
them, that excepte thoſe thinges may preuaile
vitioſiſſima. vvhich in the fathers are moſt corrupte or vi-
trious, they are not able to maintaine their
cauſe. Whereunto I anſwere, that ſo it
ſareth with the proteſtantes, that ex-
cept

pa. 7.

cept they maybe soueraigne iudges of fathers, Councels, Church, and al, they must hold their peace, and say nothing. for this is as stale a tricke, and currant amōgst any sect, as any thinge hitherto spoken of: to protest much reuerence to the fathers, whē they are not against the word of God, that is, against their cōceiued heresies. marie thē, boldlie to stande with the word against them, and say they were all beetle-blynd and saw nothinge. for when, and wherein the fathers hold with them, then, & in such matters, they were worse then madde, & altogether voyde of common sense, if they would thus inueigh against thē. In the last question, presse them with the fathers and the primitiue Church, touchinge external pristhod, and the sacrifice: it was their error, saith Caluin, Illyricus, Zuinglius, and Bale. Presse the sacrilegious vowbreakers, with the consent of the primitiue Church, for condemnation of their vnlawful mariages, I know v (saith Peter Martir) and declared no lesse to my auditors in Oxford, that Epiphanius vvith manie others of the fathers, erred in that they helde it a synne to breake the vovv of vvirginitie, and they do ill to number it amongst the Apostolicall traditions.

Euery heretiks particu-
lar heresy is
that word of
god, wherby
they iudge
al fathers.

Note these
errors of
the aūcient
Fathers.

concerning
the Sacri-
fice. see be-
fore pa. 60.
61. 69. 70 &c.

P. Martyr. de
votis. p. 524.

The vnlaw-
ful mariages
of priestes &
votaries.

ditions. Charge the English Puritanes with the consent of Antiquitie, for obseruation of feasts & holy-dayes in honour of Christ and his Saintes. M. T. C.

*T. C. pa. 122.
in D. Whitg.
pa. 547.*

*The honour
of Saintes.*

*What memo-
rie of Christ
wil they re-
teyn who la-
bour to abo-
lish the day
of his resur-
rection.*

*The B. Trini-
tic.*

*Beza in epi-
sto. theolog.
epist. 81.
Cal. con. Ser-
netum pa. 82
991.*

*answereth. VVhereas M. D. VVhiteg. citeth Augustine and Hierom, to proue that in the churches in their tymes, there vvere holy-daies kept besydes the Lordes day, he might haue also cited Ignatius, and Tertullian, and Ciprian, vvvhich are of greater aunciencie, and vvould haue made more for the credite of his cause. for it is not to be denied, but this keepinge of holy-dayes (especially of Easter, and Pentecost) is verie auncient, and that these holy-dayes for the remembrance of Martyrs vvcre vsed of long tyme. but these abuses vvcre no auncienter then other vvcre, grosser also then this, and therefore I appeale from these exāples, to the scriptures. Charge the Trinitarie Protestantes, the Arians of Polonia, & Seruetus, with the Coūcel of Nice, and Crede of Athanasius: the Councell of Nice (say they) vvvas a congregation of Sophisters, and the Crede of Athanasius may more iustlie be called the Crede of Sathanasius. the first Nicene fathers vvith Athanasius, inuented this tripartite God. they vvcre all blind Sophisters, Ministers of the Beast, slaues of Antichrist, and bevvitched vvith his enchaun-
mentes*

mentes. (for that the Pope is Antichrist, in that, as in verie manie other pointes they are iust of M.W. faith) In like sorte dealeth the Lutherane Vbiquitarie, against vvhose monstrous heresie, viterlie destroyng the mysterie of Christe Incarnatiō, vvhē Bullinger vrged the consent of al the auncient fathers, Brentius presētly gaue this general answere. *The fathers altogether (in this question) are of no vveight or authoritie. They vvcre taught, not in the schole of the holy Ghost, but in the schole of Aristotle. they vvcre deceiued and blynded by Aristotle & humaine reason. of celestiall matters, they haue childish imaginations, and grosse dreames, & earthlie fantasies, and carnal conceites. Thus answered Brentius, and thus (saith Bullinger of him,) Inuenit compēdium ad omnia veterum testimonia respondēdi. A shorte compendious vvay hath he founde, to solue all places of the fathers, & thus sayth euerie heretike touching euerie controuersie wherein the fathers stād against him. & the selfe same way hath M.W. taken. But because this way is ether to large, & therefore to daūgerous, as lying wide open for euerie kind of heretike that hath bene, is, or cā be: or to straight, if M.W. wil make it priuate to him self, and deny it to all o-*

The person
of Christ.

Bulling. in
fundam. fir.
cont. Brenti.
parte 2. ca. 7.

Mat. 7. v. 13.

thers, let him therefore without this preiudicate condemnation, geue reason whic he offereth the fathers this intolerable iniurie. for so it must be called vntill he proue the cōtrarie. his reasons are these.

Pag. 7.

1. 2. v. 23.

Penance consisteth not in certaine externall penalties, or in a certaine exquisite seueritie of discipline, vvhich the Apostle calleth ἀπειρία ὧμων, vvherebie the bodie is chastised vvith certaine voluntarie punishments, but in internal dolour conceiued through remembranco of our sinnes, and in amendmente of lyfe. and the fathers vvhen they supposed, that by such greuous penalties, their sinnes should be acquitted and God pleased, they erred greuously, and somevvhat diminished the force of Christes deathe and bloud, by vvhich onlie, our sinnes are expiated. for pardon of sinnes is to be expected of nothinge but of the bloud of Christ. In which wordes three thinges I note, his description of penance, his reason prouinge the same, and the sequele or absurditie, which he inferreth thereof, wherein stoode the auncient fathers error. His description of penance is partlie affirmatiue, as that he requireth internal greefe of hart and correction of life: partlie is negatiue, as that he remoueth from it all externall chastise.

His description of penance.

1.

chastisement or discipline. In the first we agree with him. in the seconde, we say he erreth, and vnderstādeth not the scriptures. As without the first, the second is worth nothinge, so ioyned together, they greatlie please God, & are highlie commended in the Gospel. our Sauour when he denounced *vs*, to *Corozain and Bethsaida* sayng, *if the miracles vvrought in thee, had bene done in Tyre and Sidon, they had not onlie done penance longe agoe, but they had done it in beare-cloth & ashes*, he sheweth this external afflictiō to be verie commendable, and to make the penance more auaylable, and withall pointeth the Iewes to their Prophetes, who willed them with such external humiliatiō to prostrate them selues before God, thereby the sooner to procure his mercie. *Conuert ye to me* (sayth the Prophete *Ioel*) *vvith al your hart, in fastinge, and mourninge, and lamentation, and rente your hartes and not your garmentes, saith our Lorde omnipotent.* In the later parte of which sentence, as he disproueth externall signes, without internall remorse, as being hipocritical & reiected of God by the Prophete *Esaie*, so in the first part coupling both together, he shew-

External discipline and works of penance comended both in the olde and new Testament.

Mat. 11. v. 20

Ioel. 2.

Esa. 3.

Mat. 6. v. 2. 5.
26.

Ibi. v. 1. 4. 6.
28.

eth, what is perfect penance, as likewise doth our Sauour in S. Matthew, where he condemneth that Pharisaical error. but that wickednes being remoued, the thinges in them selues he approueth, & calleth them *the iustice of Christians*, who for the same haue *their reppard vwith God*. and that M. W. replie not, this to haue bene a Iewish ceremonie, and therefore abrogated, he may learne, if he know not, or he may remeber, if he haue forgotten, that this is a duetie morall, and therefore practised not onlie in the law but also out of the law, and before the law, and after the law, both in the tyme of nature and grace.

Micro. cont.
Iouin. lib. 2.

Touching the lawe of nature, before the law of Moyfes, I referre him to S. Hierome in his booke against Iouinian, partlie because those examples are by him wel set forth and vrged against Iouinian, partlie because M. W. may withall finde, that his opinion is not new, but was of old defended by that fleshlie heretike.

Num. 30. v.
13. 14.
2. Reg. 12.
v. 16.

This morall duetie grounded on the law of nature, God confirmed and established by his writtē law, as we reade in the booke of Numbers. Thus, vnder the law the prophet Dauid did penāce.

thus

Thus, out of the law, the Niniuites did penance, and God approued their doinge. Thus, that wicked Kinge Achab did penance, & the scripture alloweth him therin. Thus in the time of grace S. Paule chastised him selfe, and enioyned penance to others. The Apostles vsuallie enioyned fastes, before they ordered priestes, as appeareth in the Actes. This kinde of fast and penance vsed Timothe, whē, though otherwise weak & feeble, he altogether abstayned from wine, so far forth, that the Apostle S. Paule thought it needeful to appoint & require him to vse *a litle vvine, because of his vveake stomake and manie infirmities.* Touchinge which place, were it not that M. W. hath already condemned the fathers as erringe in this point, I could wish him, quietlie and consideratlie to reade S. Chrysostomes notable homelie, *rom. 5. Homelia 1. ad popul. Antioche:* Finallie in one worde, that true Christians should thus doe, that is, vse pre-script kinde of fastinge and discipline in the new testament, our Sauour euidentlie foretelleth, when he saith in excuse of his Apostles, because they fasted not, as did S. Iohns disciples, *Can the children of the bridegrome mourne, as long as the*

Ionn 2.

3. Reg. 21. v.
27. 28.1. Co. 9. v. 27.
2. Cor. 2. 6.A&. 13. v. 2.
3. & ca. 14. v.
22.1. Tim. 5. v.
23.

Mat. 9. v. 15.

as the bridegrome is vvith them? but the
 dayes vvil come, vvhen the bridegrome shal be
 taken a vvay from them, and then they shal
 fast. which fast, must necessarilie be vn-
 derstoode of a fast d ffering from that
 which they obserued vvith Christ. And
 so, nether can be vnderstood of the fast
 from sinne, for so Christ vvould not al-
 low them to breake their fast, nether
 of fast, as fast signifieth temperance in
 diet, for Christ neuer allowed them
 excesse or intemperance, and brieflie
 cā signifie no other fast, but such as the
 Church after Christes departure vnto
 these dayes, hath and yet doth obserue.

Agaynst al this, M. W. alleagerth
 Colo. 2 .23. two Greeke wordes of the Apostle
 ἀποδείξας ὧμας that is (accordinge to
 his sense) seueritie of discipline in pu-
 nishing the bodie. the English Testa-
 ment tourneth it, *sparing the bodie*. whe-
 reunto the Apostle opposeth πληροῦν τὴν
 Bible 1577. τὴν σὰρκά. which in the same place is tras-
 lated *satisfying of the flesh*. And what
 meaneth M. W. by this allegatiō? thin-
 keth he that the Apostle discommen-
 deth the first, and exhorteth men to the
 second? is he so verie an Epicure, that
 he can but once imagine of S. Paule
 that he should wish men to pamper vp
 their

their bodie, and employ them selues to satisfie the flesh? if he meane so, let him speake plainlie, that men may see to what filrhines this new Gospel tendeth. If otherwise, why alleageth he those wordes in this place, and against fasting and penance? why at all alleageth he the bare wordes without a commentarie? Touchinge the sense, let the reader peruse the Annotation vpon the same, in the Catholike English Testament, & he shal quickly see, what pithe there is in M.W. greeke citations, with which, I know not to what purpose he would seme to illuminate his writinge. Verie wel and succinctlie, Theodorete geueth the sense of that place otherwise obscure and hard. *Oportet sua sponte abstinere, non tanquam ab abominandis, sed tanquam a suauissimis.* The Apostle meante not to withdraw men from abstinence. they must abstaine from meates and drinckes, not as from things impure and abominable, for that is Iudaical, but as from things pleasant and delectable to the flesh, and this is Christian.

Theodor. in
hunc locum

His reason why he disliketh the former workes of penance, is because they are iniurious to Christs passion and death, the onlie price and satisfaction for sinnes

The protestants common argument against workes of penance.

nes. This argument is al one with the last, of priesthode, and therefore in parte is satisfied alreadie. For a surplusage I adde, that these and the lyke reasons, procede rather of ignorance then ought els. & therefore if he would first learne, what is the meaning of the Catholike Church, and all Christians, he would neuer so idlie trouble the world with such stuffe, nor so wickedlie controule the learned auncient Bishops, and withal he might ease himselfe of some labour. Verie diuinelie saith the holie Councel. This satisfaction which vve vndertake for our sinnes, is not ours so, that it is not by Christ Iesus. for vve^a that of our selues, as of our selues, can do nothing, ^bby his cooperatiō which strengtheneth vs, can do al things. ^cso man hath not vwhereof to glory, but ^dal his gloriation is in Christ, in vvhom vve liue, deserue and satisfie, ^edoing frutes vworthie of penance, which of Christ haue force, by him are offered to the father, and by him are accepted of the father. Thus the Councel. whose doctrine wel vnderstoode, maketh far more for the honour of the Crosse and bloud of Christ, then doth our aduersaries, without comparison.

And surclie, ether our lucke is euill
in

Conci. Trid.
sess. 14. ca. 8.

a. 2. Cor. 3.
b. philip. 4.
c. 2. Cor. 2.
d. 2. Cor. 10.
Gal. 6.
Act. 17.
e. Mat. 3. & 4.
Luc. 3. 10. 17.

in these our dayes, whose happe is to fall amongst such peruerse aduerſaries, that what-soeuer we can do, one way or other wil gnawe at it, or els our aduerſaries lotte is strange and maruelous, amongst whom, scant any one can frame an argument against vs, but presentlie he hath a brother of his owne, that is readie to pul him by the sleeue, and cal him foole for his labour. M.W. repro- ueth the fathers, and in them, al catho- likes, for that by our workes we pull from Christ, and diminish the vertue of his bloud. Contrary-wise, *that most graue and learned father Iohn Brentius*, (so M. Jewel calleth him,) inueigheth against vs, for that by our workes we geue to much to Christ, and magnifie more the we ought, the vertue of his Crosse. and in truth, if there were any fault in the doctrine of the Church, Brētius reason carieth far more probabilitie the M.W. Thus he reasoneth. *Iactat Sotus se Christo nihil detrāhere, sed potius glorificare. sed cōtra verū est &c.* Sotus braggeth, that he taketh no- thing frō Christ, but rather glorifieth him. but the contrary is true, that Christ by him and his selouves, is iniuriēd vvith great cōtumely. For to attribute vnto Christ, that not only he by his death hath deserved the expiation of our sinnes

Jewel. defence
of the Apo-
logie, part. 4
ca. 19. 20. ¶ 1

Brentius in
Apol. cōfesi.
Wirtem. ca.
de contriti.

Insigni con-
tumelia affi-
citur.

The Catho-
likes by the
judgment of
Brentius, ho-
nour Christ
to much.

Andr. Fri. de
eccles. lib. 4
ca. 12.

Non obscu-
ratur sed il-
lustratur, nō
euacuatur

sinnes, but also hath imparted that merite
vnto our good vvorks, this is to attribute much
more to Christ, then ether he acknowlegeth,
or the thinge it selfe can suffer. and it is com-
tumelie, not onlie to detract from the glorie
due to any thing, but also to ascribe to much
praise and glorie to it. and the lawv of God
manifestlie signifieth, that in seruice of God
it is a sinne to decline, not onlie to much to-
vvardes the lefte hand, but also to much to-
vvardes the right. Thus he. howbeit An-
dreas Fricius the Kinge of Poles Secre-
tarie, a great learned and zelous Zuing-
lian, disprouinge both the one and the
other, both M. VV. the Zuinglian, and
Brentius the Lutheran, geueth vs testi-
monie, that in this parte our doctrine is
sincere, and holdeth the iust and goldē
mediocritie, and bendeth to much ne-
ther to the one hand, nor yet to the o-
ther. for thus he writeth. *Although Christ
take not avvay all infirmitie from such as
be regenerate, yet renewing them by his spi-
rite, and planting in them vertues of new life
and imparting to them merite and his iustice,
most truelie and vvith singuler fruite he is
sayd to liue in them. and by this meanes the
glory of Christ is not obscured, but clarified,
the Crosse of Christ is not euacuated, but
made more copious, the price of the bloud shed
for*

for vs, is not diminished but increased, vvhere-
 as that vvhich by his ovvne nature is not so
 great, by his goodnes is accöpted for such. so far
 he, truely and according to gods word.
 and therefore by your warrant I may
 not thinke otherwise, if a thousand Cal-
 uins, and thousandes of any other pro-
 testantes should striue to perswade me
 the cötrarie. much lesse can I be moued
 with such feelie and pitifull sophismes
 as you shuffle together. for thus you
 goe on. *Atque hic insultas, &c.* And here
 you triumph. S. Paul saith, our suffering vvith
 Christ is necessarie to saluation, M. VV. saith it
 is a derogation to Christes suffering. vvho (M.
 Martine) may not vvonder at your egregious
 subtiltie? but I ansvvere. heauenly lyfe and
 glorie, is the gift of God: ergo it is not gotten by
 our trauayls. and the Apostle calleth vs heyres
 of God, & coheires of Christ: ergo the kingdome
 commeth to vs free lie by inheritance and ad-
 option in Christ. hereof it folovveth, that our
 sufferinges are not the efficient causes of sal-
 uation and glorie, as you (M. Martine) foo-
 lishly reason, yet are they necessarily to be vn-
 dertakē of vs, except vve vvil be excluded from
 grace and glorie &c. if you could haue distin-
 guished the meanes, frō the causes efficiēt, you
 vvould neuer haue reasoned thus. Certainly
 M. W. if some aduersary would haue
 made

sed fecunda
 redditur, nō
 minuitur sed
 augetur.

pag. 8.

Ro. 6. 23.

media.

made a booke in mockerie of your diuinitie, I thinke he could not possiblie haue more disgraced you, then you shame your selfe. you heape vp absurdities together, so grosse and so thicke one in the neck of an other, that whereas I should by appointment haue gone thorough with this pamphlet in a few howres, I weene I shal not ridde my handes of it in many dayes.

Stancarus
judgemente
of Caluin &
other chiefe
protestante-
wryters.

When Stancarus the Archheretike of Polonia, began to breake from Caluine in the atticle of the blessed Trinitie, and Caluine ether through malice or ignorace, fel into greater wickednes in that mysterie then he, and amongst other raylinges and scorneful reproches obiected to him his studie in *Peter Lombard the Maister of the sentences*, Stancarus after much spoken in the commendatiō of that writer, comminge at length to Caluin, and the great Rabbines of your new Church, God (saith he) hath deliuered

Stane. in li-
bro de Me-
diatore con-
tra nulling.
P. Mart. Cal-
uin. & Gene-
uenfes, k. 5.

you vp into a reprobate sense, so as you say, teach, vwrite and perswade others, such things as are naughtie, vvicked, and heretical. for I tel you, one Peter Lombard is more vvorth, the a hundred Luthers, the two hundred Melancthons, then three hundred Bullingers, then foure hundred Peter Martyrs, then five hun-
dred

dred Caluins. vvhoe al if they vvere pounded together in a morter, there vould not be beaten out of them one ounce of true diuinitie, especiallye in the articles of the Trinitie, the incarnation, the Mediator, and the Sacramentes. I wil not applie this odious comparison, against the Englishe writers of our tyme. but this I protest in my cōscience touchinge you, that I suppose neuer mā of any account, set penne to paper to publish a thinge in printe to the vew of the world, who vttered such notorious ignorance, as euery where appeareth in this your discourse: whether the fault be in me, that I haue not hetherto so narrowly examined others, as I haue now cause to examine you, or whether the thinge in truth be so as I imagine, or whether you in your other writings vtter more substantial matter, & in this through much hast haue ouershot your self, as *canis festinans cacos parit catulos*, (& I see, that much you couet to be counted a quick dispatcher of bookes) or whatsoeuer els may be the reason. for scarce any sentence haue you geuen forth, which carieth not with it some marke to the shame of the maker.

In this paragraph you cōmit as many errors as lightly you may. For first, you

qui omnes in mortario cōtūderētur nō exprimeretur vna vicia vera theologia, preteritum &c,

pa. 1.

M.W. manifeste ouersights.

G

vnder.

I.

2. vnderstand not M. Martin. Secondarily, you vnderstand not S. Paule alleaged by him.
3. Thirdlie, you vnderstand not S. Paule alleaged by your selfe.
4. Fourthlie, you vnderstand not the state of the question of which you talke.
5. And last of al, you vnderstand not your selfe, & the doctrine of your felowes.
1. You vnderstand not M. Martin, whē you make him to conclude, that good workes be the causes efficient of saluation, because they be necessarie to saluation. M. Martine maketh no such argument, nether hath he in that place any cause to talke thereof. and so that distinction of *causa efficientes & media*, is pulled in by you, to make a shew whē it needeth not. M. Martins argument is this plainly. you say, good workes are iniurious to Christes passion. he pro-ueth they are not, because the scripture requireth them, and that, as necessarie to saluation. And how can you be so blynde, as not to see this argument. good workes are necessarie to saluation, therefore they derogate nothing from Christes passion. for cleare it is, if they derogate from Christes passion, they sette vs forwardes to damnation, & helpe vs nothing towards saluatiō.

Discor. pag.
205, 206.

You

You vnderstand not Sainte Paule alleaged by M. Martine, when you make sporte with the argument drawē from the Apostles wordes, and would seeme to shake it of so lightly. for though M. Martine, not talkinge of that question, which you for ostentation of a litle skil now hale in, vrged not the place so farre as to proue workes the causes efficient of saluation, yet the place proueth it inuincible. for when S. Paule saith, *vve are coheires vvith Christ*, yet conditionallie, that is, *if vve suffer vvith him, that vve may also be glorified vvith him*, he sheweth the excellēt dignitie, which in Christ we are called vnto beinge grafted into that vine, and made members of his bodie, and partakers of the diuine nature. he doth shew and deduce this, that as Christ our head suffered first, and those his sufferinges were not only *media, meanes*, but also *causes efficient* of his glorificatiō in some respect, so from him, the lyke vertue is deriued vnto vs his members. for as it behoued *Christ to suffer, and so to enter into his glory*, as he humbled him selfe to the death of the crosse, *propter quod, for vvhich cause* God exalted him, so his members by *tribulations*, folow where he is gone be-

Life eternal
the effect of
good works
& good wor
kes the effi-
cient cause
of eternall
life.

Rom, 8, v. 17

Ioan. 15. v. 5:

Rom, 6, 2.

1 Cor. 12. 27

2 Pet. 1. v. 4.

Ioā. 17. v. 11.

Luc. 24. v. 26

Philip. 2 v. 9

Ag. 14. v. 21.

fore, and not by faith only, but also by
Heb. 6. v. 12. *patiente suffering, inherite the promises. and*
3. Cor. 9. v. 6. *such sufferinges & workes of charitie,*
1. Timot. 6. *are semen and fundamentum, the verie foun-*
v. 19. *dation and seede growing to life euerlast-*
Heb. 12. a. *ing, as the Apostle calleth them. And*
Rom. 8. 29. *in this comparison, consisteth the dig ni-*
tie of our Christianitie, as in S. Paule e-
uery where appeareth. for vvhom he hath
foreknooven, he hath also predestinated to be
made conformable to the image of his sonne,
that he might be the first borne in many bre-
thre. And albeit the sufferings of this life
Rom. 8. 18. *wayghed in them selues, are short and*
transitorie, and therefore can not be con-
digne to the glorie to come vvhich shal be re-
uealed in vs, yet being wayghed as ry-
sing and wrought in vs by the spirite of
God, sanctified in the bloud of our Sa-
uiour, and applied to his honour, so
2. Cor. 4. 17. *this our tribulation vvhich presentlie is mo-*
mentanie and light, vvorketh aboue measure
exceedinglie, an eternal vveight of glorie in
vs. And S. Paule elf-where most diuinc-
lie conioyneth both these in one, so as
a man can not deny this effect to Chris-
Heb. 2. v. 9. *tian mens workes, but first he must deny*
the same to the workes of Christ. vve see
Iesus (saith the Apostle) because of the pas-
son of death, crowned vvith glorie and ho-
nour,

nour, that through the grace of God, he might
 tast death for all. for it became him, for vvhō
 all thinges, and by vvhō all thinges, that had
 brought many children into glorie, to con-
 summate the author of their saluation, by his
 passion. for he that sanctifieth, and they that
 are sanctified, all of one. for the vvhich cause
 he is not ashamed to call them brethren. In
 this diuine discourse, S. Paule compri-
 seth the maner of Christes glorificatiō,
 and of Christians: of him as the head,
 of vs as the mēbers, of him as the roote,
 first begotten brother, principal, anoin-
 ted with oyle of exultation *præ partici-* Heb. 1. v. 9.
pibus, aboue his felovves: vs as braunches,
 seconde brethren, inferior, receiuing of Ioan. 1. v. 16
his fulnes. yet so, that we alway continue
 in the same race and course, according
 to our measure and proportion, and so
 are made conformes, conformable to our
 head, vvhō is the firste borne amongst many Rom. 8. 29.
 brethren. The sum of al is this, that as in
 the place cited by M. Martin, glorifica-
 tion in Christ, sheweth his workes to
 haue bene the causes efficient thereof,
 and in Christ, passion and glorification are
 so compared together, as the cause and
 the effect, and one inferreth the other: so
 in vs Christians his members, compassion
 in the Apostles sense, and conglorificatiō,
 G 3 proueth

proueth lyke cause and effect, and one is concluded of the other. and this shal appeare more plainlie, by that which ensueth.

3.

Rom. 6. 23.

Grace taketh away the merite of worke, no more then merite of work taketh away necessitie & cooperation of grace.

Phil. 2. 12.

2. Cor. 4. 17.

2. Cor. 9. v. 6.

Mat. 25. d.

You vnderstand not S. Paule alleaged by your selfe, when of his wordes *Donum Dei vita aterna*, eternall life is the gift of God, you conclude: *ergo* it is not gotten by our trauails. for the Apostle meant nothing lesse then any such illation, which in so manie places he refelleth. And if these two, *grace* and *vvorkes*, be so opposite in Christians, that one must destroy the other, then consider I pray you the force of these argumentes. *In feare and trembling vvorke your saluation*, sayth S. Paule. *ergo* our saluation is of workes, and therefore not of grace. *our afflictions and calamities sustained patientlie vvorke our glorie*. *ergo* it is not of grace. *he that sowerth sparinglie, sparinglie also shal reape. and he that sowerth in blessinges, of blessinges also shall reape*. that is, he that geueth almes abundantlie, shall haue in heauen abundant reward. and he that geueth lesse, shal haue his reward proportionable. *ergo* heauen is not of grace. *Come ye blessed (saith our sauiour) receaue my Kingdome*. why so? for what cause? for because you haue done

done the workes of charitie, you haue
 fed the hūgrie, harboured the stranger,
 visited the sick, succoured the disea-
 sed &c. ergo heauen is not of grace. *he*
that is not a hearer, but a doer of the law, Iac. 1. 29. *?*
shall be blessed, in, or for his vvorke. ergo
 not by Gods grace and mercy: and so
 forth, infinite such argumentes might
 be made after the paterne of M. Whit.
 and proue as wel. and yet notwithstanding,
 how many so euer they be, be
 they a carte-loade, they are all wicked,
 and not worth a straw, and no more is
 his. And the Apostle intended nothing
 els in so sainge, but to commend the
 grace of Christ, which is the true cause
 of merite or good workes, and not to
 deny the value of good workes, as he
 might haue learned of S. Austine noted
 vpon that place in the new testament,
 were it not that he disdaineth him, and
 plainly accompteth him a superstitious
 and Sorbonical papist, for geuing that
 sense and interpretation.

See after in
 the last cha-
 piter toward
 des the end.

And vpon these his good argumētts,
 fourthlie I say M. Whit. vnderstandeth
 not the state of the question whereof
 he writeth. for if he had, he woulde ne-
 uer (talking of Christians regenerate
 by the spirite of God) haue imagined

4.

a contrarietie, betweene grace and vorkes, mercy and iustice, inheritance and purchase: which, although perhaps it is not so easelie conceiued, in buying a peece of lande, yet is it not hard to be conceiued, in buyinge or procuringe heauen: no harder, then it is to belecue, that we shal enioy heauen, by Gods infinite *grace and mercy*, & yet for al that, by *right and iustice*, because Christ our sauour hath trulie and fully paid for it, and S. Paule, and S. Austine, of old haue many tymes notified vnto vs, the recō-ciliation of these two, which to ignorant men seeme so opposite.

Eternall yfe
is both of
grace & wor
kes, mercie
& iustice.

Rom. 2.

That heauen is of *grace*, S. Paule cited by M. W. proueth. that it is of vorkes, any one of those places sheweth, which last of all I noted, and in the same epistle whence M. W. taketh his argument, the same S. Paule most euidentlie declareth, where he saith. *In the iust iudgement, God vwill render to euerie man according to his vorkes. to them truly that according to pacience in good vorkes seeke glory, honour and incorruption, life eternall: but to them that are of contention, and that obey not the truth, but geue credite to iniquitie, vvrath and indignation. Tribulation and anguish vpon euerie soule of man that*

that vvorketh euill, of the Ievv first, and of the Gentil. but glory, honour and peace to euery one that vvorketh good, to the Ievv first, & to the Gentil. for there is no acceptiō of persons vvith God. by which wordes also, he clearlie refuteth that distinctiō of media and causes efficient, wherein M.whit. seemeth well to please him selfe, and twiteth M.Martine with ignorance thereof. for when he layeth in indifferente balance good workes and euill, and so maketh one the cause of heauen, as the other is the cause of hell, to which effect the place is flat and euident, M.W. must be content to geue ouer that inuention, how dearely soeuer he esteeme it: except he wil say, that sinnes are the *meanes*, but not the *cause efficient* media of damnation.

That heauen cometh of *mercy*, S. Paule sheweth at large in the first and second chapter to the Ephesians. that it cometh of *iustice*, the same S. Paule sheweth, when he saith. *There is laid vp for me a crowne of iustice, vvhich our lord vvill render to me in that day, a iust iudge: and not only to me, but to them also that loue his comming.* when he saith, in iust iudgement God vvil render to euery man according to his vvorkes. and iustice requireth, that as

Eph. 1. et 2.

2. Tim. 4. 8.

Rom. 2. v. 5.

2. Theſſal. 1. God ſhould puniſhe the vvicked, ſo he ſhould
 v. 6. 7.
 Heb. 6. v. 10. reward the good, & it were iniſtice to do
 otherwiſe, as he ſayth to the Hebrues.

That heauen commeth by adoption and
 of inheritance, M. W. ſayth it, and though
 he proue it not, we beleue it, becauſe
 it is true. but that it is not gotten by
 vvorkes and trauayls, this we deny, be-
 cauſe it is falſe, and S. Paule refuteth,
 1. Cor. 9. 24. when he compareth the crowne of hea-
 brauium.
 uen, to a pryce or garland, which is pro-
 poſed to wreſtlers, runners, or ſuch
 like, thereby declaring thus much, that
 as the firſt is gotten by running and la-
 bouring, ſo is the ſecond, by payne and
 wel working. and the ſame, our Sau-
 our ſignified, when he ſayd. *The king-
 dome of God ſuffereth violence, and the vio-
 lent beare it a vvay.* The ſame is proued
 by that ordinarie phraſe, wherein hea-
 uen is called *merces operum*, *μῆδος* the
 hyre, paiement, vvages, ſtipend or pryce of
 vvorkes. The ſame is proued by S. Paule,
 whereas though the worde proper-
 ly ſound in the better part, yet for truth
 of doctrine, he vſeth it indifferently, as
 well for the payment of eternall dam-
 nation, which ſinners receaue for their
 iniquities in hell, as the contrary pay-
 ment of eternall ſaluation, which good
 men

Mat. 5. 12.
 Ibid. ca. 6. 1.
 ca. 10. 41.
 1. Cor. 3. 8.
 Apo 11. 18
 Ibid. 22. 12
μῆδος
δοσις

The ſcrip-
 tures teach
 that heauen
 is the repay
 or reward
 for good
 workes, as
 hell is for
 euil.

men receaue for their holines in heauen. So he saith in the epistle to the Hebrewes : that *all preuention and disobedience hath receaued μισανδοσία*, iuste retribution and payment, as afterward in the same epistle, that Abrahā, Isaac, Iacob, and Moyse, for Christs loue susteyned all affliction, *hoping for μισανδοσία*, iust retribution or paiment. and in the same chapter, he putteth the beleefe of this pointe, as a first principle in Christian religion. for so he speaketh: *He that cometh to God, must beleene that he is μισάνθρωπος*, one that vwill repay men for their good vvorkes. which point sith you haue not yet learned, it foloweth that you are very greene, and a mere nouice in Christian religion.

Heb. 2.v.3.

Ibid.c.11.26

Heb. 11. v.6.

And S. Austin (whose iudgement agreeing with S. Paule, I trust you will esteeme as wel, as before you did Luthers) in sundrie places expounding these wordes of S. Paule, 2. Timōth. 4. 1. Tim. 4. 7. My resolution is at hand, I haue fought a good fight, I haue consummate my course, I haue kept the fayth. concerning the rest, there is layd vp for me a crowne of iustice, vvhich our lorde vvill render vnto me in that day, a iust iudge, neuer maketh doubte of this veritie. He vvill render (sayth S. Austin)

Aug. inter
hom. 50. ho.
14.

Aug. in ps.
100.

Idem epist.
52. in fine.

Idem in ps.
49. circa me
dium. et ad
Dulc. qu. 4.

tin) being a iust iudge. for he can not deny the rewarde vwhen he seeth the vvorke. I haue fought a good fight, that is a vvorke: I haue consummate my course, that is a vvorke: I haue kepte the fayth, that is a vvorke: there remaineth to me a crowne of iustice, this is the reward. but in the reward, thou doest nothinge, in the vvorke thou art a doer, but not alone. the crowne commeth to thee from him, the vvorke from thy selfe, but not vvithout his helpe. And agayne: VVhy vvill God render to me a crowne of iustice? because he is a iust iudge. VVhy a iust iudge? because I haue fought a good fight, I haue consummate my course, I haue kepte the fayth. therefore being iust, he can not but crowne these thinges. By these vertues (sayth the same doctör) imparted to vs from God, a good lyfe is ledde in this vvorlde, and lyfe eternall the rewarde thereof, is repayed in the next. for here these vertues are in acte, there in effecte, here in vvorke, there in rewarde, here in office, there in ende. And he doubteth not to call them the very pryce, whereby (as I may say) we buy heauen, with which worde you are so much offended.

And that this iustice nothing diminisheth gods mercy, or this purchase our adoption, as you very simply imagine, the same doctör in very many places tea-

teacheth. To note one for all, explicating the place of Timothee before touched. God vwill render to me (sayth he) a crowne at that day, a iust iudge. He said not, he vwill geue, but he vwill render. vwhen he gaue, he vvas merciful, vwhen he shal render, he vvill be a iudge. because mercy and iudgement shall I singe to thee ô Lorde. but forgoing our offences, he made him selfe a debtour of a crowne. there I obteyned mercy. our lord therefore is mercifull first, but after vvardes he vwill render a crowne of iustice. Is not a crowne (sayth he els-where, disputinge this matter more at large) rendered as due to good vvorks? yet because God vvorketh those good vvorkes in vs, therefore he crowneeth vs in mercy &c. This may serue to informe you a litle in the state of this question. and for your further satisfacti-
on, I referre you to the Catholike new Testament in English, especially those places, whence you commonly fetch your argumentes agaynst this necessary parte of Christian lyfe and fayth.

Finallie, I say you vnderstand not your self and your owne doctrine, when you write, that such vvorkes, though they be not causes efficient of saluation, yet are they necessarily to be done, except vve vvill be excluded from grace and glorie. For how stā-
deth

Aug. in psal.
100.

Aug. de gra.
et lib. arbit.
ca. 6. 9. &

5.

necessario
subeundz

By makinge
works neces-
sary to salua-
tion. M.W.
ouerthrow-
eth the Pro-
test. doctri-
ne of only
faith.

Illyr. prae-
f. ad Rom. pa.
636.
Quidā som-
nolentius
rem expen-
dentes.

Ibidem. pa.
634-635.

Neopapista

deth this with your doctrine of *only sayth?* how wil that alone serue the turne, if now of *necessitie* good workes must come to helpe forth the matter? Thinke you, that impertinent distinction of *causa efficiens, & medium* can serue you, the whole course of your doctrine, whole bookes and cōmentaries of your maisters & brethren, being against you? *some there are* (sayth Flacius Illyricus) *who drowsely vvaighing the matter, thinke this to be the cōtrouersie properlie betwene vs & the papistes, vvwhether good vvorkes iustifie, or be the merite & cause efficient of iustice & life, and not vvwhether they be in any respect, necessarie to saluation.* which in deed is, (or was, when you first began) the verie point of the controuersie. which he therefore defendeth, vz, that they are in no respect necessarie, by 26. most firme and stronge demonstrations, as he calleth them, and reckeneth this your doctrine for a *papistical error*, and calleth you a *new papist* for putting the questiō as you doe. These are his wordes. *Herterto touching the papistes corruption of this doctrine. now I come to the doctrine of the new papistes, vvwhich is as pernicious as the old. they say, that the Apostle meant to exclude good vvorkes from iustification, non simpliciter*

simpliciter & ratione debiti, not simply and as due, but only as meritorious & causes efficient. vvhhere-vpon these doctōrs or rather seducers, do diuers vvayes elude that proposition of S. Paule: vve are iustified by faith, gratis, vvithout vvorkes, eche one according to his ovvne head, and as his private spirite suggesteth to him: and most of the couet diligently to mingle vvorkes, as a certain harmefull leauen vvith iustification & the lambe of God. And there he reckneth twelue such corruptions, the last whereof is yours, the very self same which here you defend. against which he setteth downe the protestantes faith thus. *But the true sense of Pauls vvordes is, that vvithout al merite, condition, or necessitie of our vvorkes, by only faith in Christ, vve are iustified before Christ & saued, so as our saluation doth in no sort depend of our vvorkes, nether be they any vvay necessarie to saluation, &c.* *Scripture, Luther, and al doctōrs of sound iudgment thinke thus, of vvvhich doctrine, these be most firme demonstrations, &c.* and in fine he saith, *Iste ipse error, est omnino papistica corruptela articuli iustificationis. This verie error is altogether a papistical corruptiō of the article of iustificatiō.* Ibid.

M. Whitak.
doctrīne cō
cerning ne-
cessitie of
good vvorkes
condemned
as papisti-
cal by the
protestante
diuines.

And if you can recal to memorie, the common argumentes gathered to your hand by euery heretike, that hath writtē vpon

Arguments
of the pro-
testants, pro-
uving good
works to be
necessary to
saluation in
no respect.

Illyr. vbi su
pra.

gloriatio

vpvpon the epistle to the Romanes, name-
ly the fourth chapter, you shall soone
perceiue, that your opinion and their
commentaries can neuer match toge-
ther. out of the mayne heape, I wil note
one or two, such as are most common
to euery preacher, and found in euery
booke. whereby you shal see, how by
this assertion, you ouerthrow your
whole doctrine. S. Paule excludeth al our
boastinge from iustice and saluation, and that
1. in Abraham a man most holie. ergo vvorkes
are by no meanes, so much as causa sine qua
non, of saluation. othervvise, vve shoud haue
some occasion of boasting. Againe, Paule him
2. selfe separateth his vvorkes and iustices so far
from his saluation, that he accounteth them for
trashe and hinderances of saluation. If such
an Apostle, vvho for Christ and the Gospell la-
boured more then al the rest, be constrained to
cast avvay his innumerable most excellent
vvorkes, as trashe and hinderances to salua-
tion, howvv madly do vve say, that our vvorkes
3. are necessarie. Againe, all our iustices (saith
Esai ca. 64.) are as foule stayned clothes. &
howvv can a thinge so filthie and disallovved
of God, do any thinge, or be necessary to iustice
before God. Out of which, M.W. may of
two cōclusions, choose one which shal
lyke him best, ether that his principall
doctors

doctors interpret S. Paule peruersly and wickedly, when in S. Paules epistles they interpret *the vvorkes of the law* *our iustice, legal iustice, I esteemed my vvorkes dunge & durte that I might obtaine the iustice of Christ*, when I say they stil expounde these places of the workes of Christian men, done by the grace and spirite of God: or els that his assertiō is against all sense and reason, to make that necessarie to saluation, which the Prophetes & Apostles do so abase, so condemne, & make so filthie in the sight of God. & of these two which he wil choose, I know not: but because I thinke he wil rather cōdemne them, then deny him self (for so long as he may be his owne iudge, the word of God shal be cleare on his side) I finallie oppose against him, as in this selfsame question the zelous Lutherans opposed against the cold Melanchthonistes, in the Councel of Altemburg, after manifold argumentes brought for only faith against any necessitie of workes. *After al this (say they) we conclude vvith that vvorthy sainge of Luther in his first tome printed at VVittenberge. if vvorkes be necessary to saluation, then saluation can not be had vvithout vvorkes, and then we are not saved by only*

H

faith.

Ro. 4. et 10.
Philip. 3.

Col. Altem.
collat. 4. fo.
75. 76.

They note
one special
printe, be-
cause they
suppose o-
ther printes
to be cor-
rupt.

faith. And thus you see how wel you haue disproued M. Martins saing, and approued your owne, so wel, that by veridite of your great writers, in fine you haue marred the topp and crowne of your Kingdome, your solit dian iustification, and by them for your paines are iudged to be a *Papist*, which I wish were true for your owne sake.

CHAP. VI.

How vnreasonably M. VV. behaueth himself, in reprocuring and approuing the auncient fathers, for their doctrine touching good vvorkes.

Now come I to the third part, that is, your accusatiō of the fathers, wherein also M. Martine noteth you of contradiction to your self. for with what reason could you call them most holy, *sanctissimos*, when in the self same place you defaced them as most iniurious to the bloud & passion of Christ. you answered, smoothing so much as you may the matter, and say, *that they erred a litle*, (and yet within five lines before, you say

say, they erred greuously and diminished not greuously
 a litle the force of Christes death & passion)
 and there error proceded rather of lacke of
 vvitte, then of malice. and though vve
 graunt that herein they erred a litle, yet in
 respect of yours, their errors seeme ether
 light, or none at all. Hereof you conclude
 that vvel you might cal them most holy, al-
 though they erred once, or vv ere not so vvise
 as they might haue bene. This is that, which
 in the beginninge I tolde you, that you
 speake doubtfully, and stammer, & fal-
 ter in your tale, & know not wel what
 to say. for to let passe that in one page
 you make it a greuous error, and in the
 next, ether none at all, or a verie light
 one, compare your cruel and bloudie
 wordes, whereof riseth M. Martins re-
 profe, with this second modification, &
 then let euery man iudge, what a mise-
 rable defender you are. you say there,
 that the fathers thought by their external
 vvorkes of penance, to pay the paines due for
 sinnes, and to satisfie Gods iustice, and to pro-
 cure to the selues assured impunitie, remissio,
 & iustice. that thereby they derogated, not a
 litle from Christes death, attributed to much
 to their ovvne inuentions, and finallie de-
 praued repentance. Here you say, it vv as a
 litle error, a smale oversight, they slept a litle, a litle

pag. 7.

pag. 7.

pag. 8. & 9.

Discon.
pag. 205.

not a litle

a litle

and that they were not withstanding, most holymen. You a Christian M.W. & dare thus to write? you a refuter of errors, & make this a light one? had you any part ether of the spirite of S. Paule, S. Cipriā, S. Austine, or such Saintes of the Catholike Church, or some zeale and sense of your owne Gospel and religion, how could this euer haue slipt out of your penne? to cal them *most holy*, who by your doctrine, were as far from al true holynes, as euer was Scribe or Pharisee. to cal the *most holy*, who had not in them the first stepp or degree where holines beginneth. for, whereas to holines, first of al and principally is required faith in the death and passion of Christ, then, zeale and feruour in good woorkes, to cal a man holy without the first, is to commend for strenght and valor, a man that hath neuer a sound ioynt, or to praise for eloquence such a one, whose tongue is cutt out of his head.

No good
workes, no
martirdome
profiteth a-
ny man to
saluatiō, out
of the Cath.
church.

In the number of Christians, & professors of Christianity, there haue bene from the beginning many, that haue liued very hard & seuerelyues, that haue bestowed their goods amōge the poore, that after many labours, and trauails, & rare workes of extraordinarie zeale,
haue

haue at lenght ſuffered death for the testimony of Chriſt. And this oftentimes chaūced in the primitiue Church, within the tyme of the firſt perſecutions before Conſtantine Magnus. yet if ſuch men liued and died ſchiſmatikes, that is not beleeuing rightly in the church, did euer any true Chriſtian holde them for good & holie? If I ſpake vvith the tongue of men and angels, ſaith the Apoſtle, and knevv al myſteries, and could moue mount aines, if I beſtorved al my goods vpon the poore, and my bodie to the fier, for the testimony of Chriſt, yet wanting the charitie of my brethren, being without eccleſiaſtical vnitie, it profiteth me nothing. wherevpon S. Ciprian: They cā not dvvell vvith God, that be not in vnitie vvith the Church. though they burne amidſt the flames & being deliuered to the fier or caſt to vvild beaſtes, ſo yeld their lynes, yet that ſhal not be to them a crowne of faith, but a punyſhment of infidelitic. ſuch a one may be ſlaine, he can not be crowned. he profeſſeth himſelf ſuch a Chriſtiā, as the deuil many times pretendeth himſelf to be Chriſt. For (as S. Auſtine ſaith) vvhoſoeuer is ſeparated from this Catholike Church, though he thinke himſelf to liue verie commendable, yet by reaſon of this only offence, that he is deuied from

Euseb. lib. 5.
cap. 15.
Niceph. li. 4
cap. 23.

1. Cor. 13.

1 Ioan. 3. & 4

Ciprian. de
vnit. eccles.

Examine by
this certain
& ſure rule
the martyrs
& martyrologes
of Lutherā
Zwinglians
Anabaptiſ-
tes &c. ſette
forth by M.
Fox, Crispin
Hamſtedius
and others.
Aug. epi. 152.

*A Refutation of
the vnitie of Christ, (in his Catholike
Churche) he shal not haue life (eternal)
but the vvrath of God remaineth vpon him.*

And is al this true of men, Christians
by profession, beleeuing rightly in eue-
rie other article offaith, & onely erring
in a secundarie point, against the visi-
ble church, and is it not much more
true, when the error runneth so grossly
against the first, and chief, and capital
article of Christianitie, and that proper
and peculier part, whēce Christianitie
hath his name, the death and passion
of our sauiour, the verie hart, life, and
soule of our religion? can a fault against
the bodie, so pollute and contaminate
a man, that he becometh with al his
supposed holines, an *insidell, vicked,
prophane, an enemy of God, and a damnable
creature*: and can such sacriledge against
the head be so light and contemptible,
that the offender remaineth notwith-
standing, faithfull, a good Christiā, and
most holie? S. Paule in the beginning,
when the law of Moyse was not yet
quite abolished, nor the gospel so vni-
uersallie and clearlie published, said
of the Galatians, who would haue
ioyned the law with the gospel: *O ye
senseles Galatians, vwho hath bevvitched*

The fowle
grossnes of
that error,
with which
M.W. char-
geth the au-
giēt fathers.

Galat. 3.

you not to obey the truth? Beholde I Paule ibi.ca.3.v.2.
 tell you that if you be circumcised, Christ
 shal profite you nothing, and though an
 Angel of heauen teach you so, that is, Gal.3.v.8.
 preach you workes, wherebie you
 should be withdrawen from Christ,
 anathema be he, that is, the curse of God
 light vpon him. how the may a Christi-
 an, that ether loueth or feareth Christ,
 thus extenuate the fathers error, being
 by M. W. declaration, in substance, the
 self same, by reason of circumstance,
 farre more haynous, the light of the
 gospel spread more larglie, the truth
 of doctrine more deeply rooted, the
 law more vndoubtedlie abolished,
 and euerie part of Christian religion
 more clearly acknowledged and pro-
 fessed. wherefore in this, I take M.
 Whit. inexcusable, rather for a Pagane
 then for a Christian, when he saith,
The fathers by their penitentiall vvorkes
derogated from Christ, and thrusting them
selues into his roome, ascribed to their
avvne inuentions, the satisfiing of Gods
vvraath, and remission of their finnes, and
yet for al this callen them sanctissimas,
most holy. whereas this being true they
 were the most impious and detestable
 men, that euer the sunne saw.

Luth. To. 2.
fol. 322.

Luth. To. 5.
in Gal. ca. 4.
fol. 382.

Luther in his booke aduersus falsd nō-
minatum ordinem episcoporum, describing
his iustifying faith, writeth thus, al-
though wickedly, yet agreeable to his
owne doctrine, and the common doc-
trine of the protestants. Marke me (saith
he) vvhhat is Christian faith. Christian faith is
to beleue, that by no vvorkes, but by onlie
faith in Christ as thy mediatur, and by mer-
cy in him geuen thee freely, thou art iustified
and saued. Gal. 1. so as a man despaire of all
his ovvne strength, vvorkes, and endeuours,
and depende altogether of an other mans
merites, and an other mans iustice. Iudaical
faith is to entend to be iustified, to blot out
thy sinnes, and be saued by thy ovvne strength
and mcrites. Rom. 10. by this, Christ is cast
avvay. To like effect he writeth in his
second commentarie vpon the Gala-
tians, expounding these wordes. *his*
qui natura non sunt dii seruiebatis, ye ser-
ued them, vvvhich by nature vvcre not gods,
vpon these words, he maketh this
question, and thus solueth it. is it all one
in S. Paule, to depart from the promise to the
lawv, from faith to vvorkes, and to serue
gods, vvvhich by nature are not gods? I an-
svvere, vvho soeuer falleth from the article
of iustification, he becommeth ignorant of
God, and is an idolater. And therefore it is
alone

al one vvwhether he returne to the lawv, or
 to the vvorshipping of idols. al is one, vvbe-
 ther he be a monke, a Turke, a Ievv, or Ana-
 baptist. for this article once taken avvay,
 there remaineth nothing, but mere error,
 hipocrisie, impietie, idolatrie, although in
 shevv there appeare excellent truth, vvor-
 ship of God, holines &c. Yea speaking ex-
 pressly of the auncient fathers, and in re-
 spect of this special matter, he most
 wickedly, but most plainly, adudgeth
 them to hell fier, for their wicked faith
 in this verie cause. I speake not (saith he)
 against the papistes for their life, but for
 their faith, because they vvil not come to God
 by only faith, but by faith and vvorkes, and
 therefore if the fathers those old papistes
 liued now, I would speake vnto the as I
 do to these new papistes. thus stand his
 wordes. *Si illa facies veteris papatus, &c.*
 if that face and forme of old papistrie stode
 novv, if that discipline vvcre observed novv
 vvith so much seueritie & rigour, as the he-
 remites, as Hierome, Austine, Gregorie, Ber-
 nard, Frañcis, Dominike, & many others ob-
 served it, little perhaps should I profite by my
 doctrine of faith, against that (state of papis-
 trie.) yet neuertheles after the example of
 Paule inueighing against the false Apostles,
 in apparance most holy and good men, I oughte
 H 5 to fight

Ibid. ca. 4.
 fol. 400.

S. Hierom, S
 Gregorie &
 s. Austine old
 papistes by
 Iuthers ver
 dit.

Institiarios
papistici re-
gni-

The auncient
fathers cal-
led by Lu-
ther, Iues,
idolaters,
bondmen of
sinne & the
deuill, for
their doc-
trine of
workes a-
gainst only
faith.

to fight against such Iustice-vvorkers of the
papistieall Kingdome, and say: though you
live a chaste life, and vvearie your bodies
vvith much exercise, yea though ye vvalke
in the humilitie and religion of Angels,
yet are ye bondmen of the law, of sinne, and
the deuill, ye are to be cast out of the house,
because you seeke for iustice and saluatiō,
by your vvorkes, and not by Christ. Thus
Luther. and this being the general doc-
trine of the Protestantes, in al their trea-
tises of iustification, and M. W. preten-
ding to be of the number, supposing
the fault to be true which he layeth to
the fathers, if he folowed the iudgment
of S. Paule, S. Ciprian, S. Augustine, &
al Catholike Christiāns, he must needes
accompt them aduersaries of Christ, pro-
phane and wicked, & cast out eternally
from the face of God: if he folowed
the vniuersal sway of his owne doc-
trine, teaching only faith, and iustifi-
cation thereby, he could not but with
Luther hold them for *impious, hipocrites,*
bondmen of sinne and the deuill, idolaters,
vvithout knowvledge of God, as il as any
monke, Turke, levv, or Anabaptist. And cer-
tainly no monke (except perhaps some
Apostataes, as Luther him self, Bucer,
P. Marur, or such founders of this new
Gospel)

Gospel) liuing in his order, thought e-
 uer so ethnicallie of Christes passion, as
 by M.W. iudgment S. Ciprian and those
 fathers did. And therefore I see not
 how he so excusing the fathers in this
 point, and calling it *a light error, or none*
at al, cā him self be excused from plaine
 Atheisme, whether he be arrayned be-
 fore his lawful Iudges, S. Paule, S. Ci-
 prian, S. Austine, and their successours
 Catholike Bishoppes, or before Lu-
 ther that Apostata, *vvhom he honoreth for*
his father, & the rest of that cōfraternitie.
 except perhappes he wil pleade in his
 defence, that he knew not this, which
 is so cōmonly knowen to al, and so to
 quitte him self of so foule impietie, wil
 condemne him self of notorious igno-
 rance. But howsoeuer he shift the mat-
 ter, M. Martins charge standeth vndis-
 charged, that, to say, that the fathers
 tooke from Christ, & ascribed to them
 selues the office of his mediatorship, *sa-*
tisfaction and remission of sinnes, and iustice
before God, and yet to cal them *most holie*,
 is as plaine a cōtradictiō, as to say, such
 a man seeth most sharply, yet both his
 eyes are out of his head. he geueth con-
 saile excellēt wel in any cōtrouersie of
 law, mary his head for al that, is a mile
 of

Cōtra Cam-
 pian. pa. 198

An euident
 contradic-
 tion.

Ibid. pag. 8.

Note this
interpretation.

S. Ciprians
wordes touching
wor-
kes of pe-
nance, & the
merite ther-
of, in the pla-
ces noted
by M. W.
Epist. 55. et
sermon. de
lapsis.

And yet, to mende the matter, pre-
sently and fast vpon the former, talking
of the same thinge, he stumpleth in to
an other contradiction as grosse as the
other. For labouring to make our fault-
tes more odious, and to seuer vs as far
as may be from the fathers, thus he
writeth. *the fathers vwrite sometimes, that it
is our part to do satisfactiō vnto God, that God
is pacified vwith our satisfactiō, that: hereby
vve promerite him, and redeeme our sinnes:
vvhich albeit they are not verie convenient-
ly spoken, yet by these, they vwould haue no
other thinge vnderstood or signified, the that
pardon of sinnes and Gods grace, vvas to be
requested and craued of vs, vsinge also those
external actions of penance, teares, fastes,
vwatchinges, almes: vvhich thing may ap-
peare by Ciprian alone, in many places. most
euidētly in his 55. epistle, in his booke against
Demetrian, and in his sermon de lapsis. what
sense you deuise and frame to your self,
I know not, nether skilleth it greatly.
but surely the discourse of S. Ciprian,
and his words, be as much against you,
as possibly may be deuised: and especi-
ally in the places by you quoted. to
geue the reader a tast of your sinceritie,
thus he there writeth. By satisfaction and
iust*

iust mourning our finnes are redeemed, and
 our vvoundes by teares are cleansed. our lord
 is to be prayed vnto, our lord is to be pacified
 by our satisfaction. let euerie man confesse
 his finnes, vvhile his confession may be admit-
 ted, vvhile satisfaction and pardon geuen by
 the priestes, is acceptable before God. let our
 soule prostrate her self before god, and satisfie
 him by sorowfulness. let vs pacify gods vvrathe
 and indignation, by fasting, lamentation, &
 mourning, as he him self hath vvarned vs.
 The prophete Daniel by fasting endeouored
 to deserue gods fauour, and the like haue done
 al humble, vvell-meaning, and innocent men.
 Thinkest thou that God is so easely pacified,
 vvhom vvickedly thou hast denied? Thou
 must pray and intreate him earnestlie, thou
 must spend the day in mourning, the night in
 vvatching & lamentations. prostrate on the
 ground in ashes and bearecloth, thou must
 imploy thy self vpon iust vvorkes, by vvwhich
 finnes are purged, thou must geue much almes
 by vvwhich soules are deliuered from death. In
 this sort, the faith florished in the Apostles
 tyme. in this sort the first faithful Christians
 kept Christes comaundementes. & to be short
 (for a great part of that treatise de lapsis
 runneth after this maner) thus he en-
 deth the same. he that thus shal do satis-
 faction to God &c. being heard and holpen
 of God

the doctrine
 of the Chri-
 stians in the
 Apostles
 tymes, & of
 the Cathol.
 Church in
 our tyme is
 al one con-
 cerninge
 workes of
 penance.

of God, shal not only deserue pardon of him, but also a crowne in heauen. Thus S. Ciprian. which how it should most clearly make against satisfaction and workes satisfactorie, M. W. knoweth belike, for I, gladly professe my self therein to vnderstand nothing.

A manifest
and grosse
contradiction.

pag 7.

straunge and
wonderfull
diminitic.

But graunt we the conclusion. let S. Ciprian speake & meane as you would haue him. looke a litle backe, & consider how palpably you contradict your self. for it it be most euident that S. Ciprian meante vvel, though he spake not so conueniently, if he vnderstoode nothing els, but that we ought to request pardon for our sinnes at Gods hand, and craue his grace, vsing vvithal these externall actions of penance, fasting, vvatching, almes, why sayd you immediately before, that Ciprian vvith the other fathers, corrupted the doctrine of penance? why sayd you, that they greuously erred, & somevvhat diminished the force of the death and bloud of Christ, by vvwhich only our sinnes are exiated? how is it not a sensible lye, when you say, that by their penitentiall vvorkes, they derogated not a litle fro Christs death, & attributed to much to their ovvne inuentions? when you haue quitted the of that superstitious opinion of merite & satisfaction, which commonly you ob-

icā

iect to them, how can the actions seeme any way reproveable to any mā, except he be worle then Epicurus or Diagoras? do these holie actions being done with a good minde and intent, such as you now graunt to the fathers, corrupt the doctrine of repentance? doth fasting in it self, derogate from Christes death? doth watching detract from his passiō? do almesdeedes diminish the vertue & force of his bloud? Who euer heard such stufte? now doubtles I thinke ye wrote this in a dreame. or if ye wrote it wakinge, and aduisedly, then are you proceeded from a common *Protestant*, and a *Puritan*, & become a *Familiare*, or mere *Libertine*, though I can easely be induced to beleue, that this is the end, and so wil proue, of your commō solifidian iustification, that for a man to bewaile his sinnes, to watch, to fast, to pray, to geue almes, shal be deemed papistical, and derogatorie to Christ, and therefore in al respectes quite abandoned.

Libertinisme, the end of iustification by only sayth.

Yea your self proue this by as sound an argument, as any you haue to proue the Pope, Antichrist. for thus you dispute in your academical oration, Anno 1582. *Quid Christo integrum relinquunt? Nescit Christus noster sacerdos, et sunt huius sacer-*

Whit. in. li. contra Sanders. pa. 297.

*sacerdotii duæ partes . altera , vt sese pro
 nobis in vnicum perpetuumque sacrificium
 offerat, altera, vt preces pro nobis faciat, quid
 est quod pontificii Christum quotidie offerue
 &c. vvhath leaue the papistes entier to Christ?
 if Christ be our priest, and of this priesthode
 there are *two partes*, one, that for vs he offer
 him self an only and perpetual sacrifice, the
 other, that he pray for vs, vvhhy then do the
 papistes offer Christ daylie? by which pro-
 found demonstration, as you make vs
 Antichristes for hearing or saing masse,
 so you make your self (if you be a mi-
 nister) and your fellow-ministers, as
 very Antichristes, for preaching ser-
 mons, or saing Communion. for in
 them, I thinke you do not alwayes rayle
 at the Pope and Catholikes, but some-
 times pray, though to smale purpose.
 The, whereas there be *two partes* of Chri-
 stes priesthode, to sacrifice, & pray, they that
 pray, be iniurious to his priesthode, and
 robbe Christ of that which by your di-
 uinitie is proper to his person and of-
 fice of mediation. and so if we be Anti-
 christes for doing the first, needes must
 you and your comministers be Anti-
 christes for doing the second. and in
 deede, one is as true as the other. To
 auoid which mischeefe, what way is
 there,*

there, but ether to allow both, and ſo to returne to the Church (which to do our Lord ſend you grace) or with ſacrifice, to abandon prayer alſo, and all other workes of charitie, which without queſtion (as I haue ſaid) is the meaning and extreame ſcope of that paradox, we are iuſtified *by onlie faith*, that is by onlie fanſie and imagination. for that being ſo, what neede or uſe is there of faſting, prayer, and ſuch ſuperfluous & vnneceſſarie works, iniurious to Chriſt and derogatorie to his prieſthode, and without which, you are moſt aſſured of eternal life, by the omnipotent power of your *only faith*.

CHAP. VII.

*Of M. Iewels challenge reneued by M. VV.
and the vanitie and falſhode
thereof.*

HAVING ſo wel acquitted your ſelfe againſt the auncient fathers in the matter of penance, in the cōcluſion thereof, vpon ſmal occaſion you renew M. Jewels old challenge, & verie ſcarcely prouoke M. Martin to oppugne it if he
I dare

in nostris ec
clesiis.

P².2.

dare. thus you say: Touching the principall partes of religion, most true it is, that I haue written, that the same faith is taught and preached in our Churches, (that is, Zuinglian not Lutherane) which the most auncient fathers held. nether feare I to renew that challenge of the most learned M. Ieuvel, which you haue mentioned, if you dare take it. They are in number 27. articles, vvherein consisteth the cheefest force of papistrie. of all these articles choose vvhich you vvil, I protest my selfe your aduersarie in the cause so long as I liue. To perfourme so much as you say, though of your abilitie I doubt greatly, yet of your good wil, I doubt not a whit. for I see you sticke at nothing, nether care what you say, or vn- say, deny or affirme, be it right, be it wronge, true or false, nothing commeth amisse, and many tymes you shew this skill, within the compasse of one page. And to go about to proue to one, who after so long tyme, and so many, & euident, and inuincible proofes of a matter historical, which of it selfe was among sober men neuer doubted of (I meane, S. Peters being at Rome, and founding the Church there) yet now denyeth the same: to one, that had read in D. Saders, the same confirmed by al maner testi- monies

S. Peters be-
ing at Rome
denied by
M. W. moſte
absurdly, &
against all
antiquitie.

monies whereby such a matter may be confirmed, by those that the liued & from tyme to tyme ensued, by Papias S. Iohn the Euāgelists scholer, by Hegeſippus, by Caius, by Dionisius biſhop of Corinth, by S. Ireneus, by Tertullian, by S. Ciprian, al theſe moſt auncient, and liuing not long after (for S. Ciprian the yongest is almoſt of 1400. yeares antiquitie) by S. Athanaſius, S. Hierome, S. Optatus, S. Ambroſe, S. Chryſoſtome, S. Epiphanius, S. Leo the greate, S. Auguſtine, S. Gregorie, by Euſebius, Lactantius, Dorotheus, Oroſius, Maximus Taurinenſis, Sulpitius Seuerus, Proſper, Theodoretus, Gregorius Turonenſis, theſe al (ſauing S. Gregory the great and Turonenſis) beinge within the firſt 500. yeares: ſome of them alſo grounding them ſelues vppon the verie wordes of ſcripture, as Papias; Tertullian, Euſebius, and S. Hierome, the queſtion alſo beinge a matter of ſtorie and fact, which can not poſſible be knowe, but by the narration of ſuch writers as then liued, and receaued it from their elders, ſo that herein M.W. hath not that libertie to cauil, by comparinge together phraſes, & expounding literal ſpeeches by myſtical Allegories, as in the ſacra-

Sander. Monarch. lib. 6. ca. 10.

theſe are in that chapter beſides many more in other places

What proofes will content our aduerſaries, if theſe will not?

See Bullin-
ger in serie
temporum
et rerum a s.
Luca in Act.
tradit. ca. 17

Whit. cont.
Sād. pa. 203.

Horace.

niuem esse
atramenti.
Lactantius
lib. 5. ca. 3.

ment and other controuersies of reli-
gion their maner is, the thing also vn-
til our age being neuer denied by any
writer of credit or estimation, and in
our age confessed and proued by pro-
testates them selues of greatest learning
and knowledg: to go aboute (I say) to
proue, that Christ is really in the B. Sa-
crament (a matter more hard and intri-
cate) to a man who knoweth this of S.
Peter (a thing most plaine & euident)
and yet after al this, and much more,
saith notwithstanding obstinatlie, *that*
Peter vvas at Rome, and there, vwith Paule
laid the foundation of that church, no papist
could euer yet shew & proue: to me it see-
meth labour as madly imploied, vt si
quis asellum in campo doceat parentē curre-
refranis, or if to Anaxagoras affirming
stoutlie that the snow is blacke, one
would with sage reasons labour to per-
swade that the snow is white. and per-
haps it is not greater stupiditie (how
shal I cal it) vnsensiblenes, in him to
auouch the first, then it were follye in
an other, to labour about prooffe of the
second.

Wherefore leauing that thing to M.
Marrin him self, as being fitter for a
dead man to handle then a liuing, espe-
cially

cially hauing to deale against you M.
W.who in this point seeme as dead and
senseles as he, I wil for the readers in-
struction speake a litle of M. Jewels
challenge which you so magnifie.
which albeit it hath bene examined
sufficientlie, and so, as no one thinge
in my opinion, hath brought ether
more shame to the author, or hinde-
rance to your Gospel, though at the
first for a while it astonished many, as a
thing bearing great countenance of
learning, vntil in tyme by learned men
the visard was pulled from it: yet seing
you proclaime it agayne so couragi-
ously, I wil in few wordes touch the
substance and meaning of it. It con-
teyneth in effect 2. or 3. heretical articles,
which M. Jewel dilated and parted into
a great number, as it were some poore
rag cut out into many shrids, partly
of pride and brauery to win among the
simple an opinion of learning, partly
of spite and malice against the Catho-
like church, which he sought specially
to disgrace, and which by nothing
could be disgraced more, then if she
held and mayntened 27. articles the
highest mysteries and greatest keyes of her
religion (as he termeth them) without

M. Jewel in
his sermon
at Paules

crasse, the
yere 1560.
when firste
he put forth
his challeng.

any authoritie, example, clause, or sentence, of ether scripture, father, Councel, or writer, that liued within the first 600. yeres of the primitiue church.

liui. Decca. 4.
lib. 5.

The insolent vanitie of which bragge, to my seeming, is much like to that, which T. Quintius the Romane Consul, noted in the Embassadors of King Antiochus. who comming into Grece to perswade that people to take part with Antiochus against the Romanes, they magnifyinge the force of Antiochus their maister, aduaunced infinitely the great hoastes which he would bringe, and terrified the simple Grecians, with straunge names of men neuer heard of before. he wil bringe (sayd they) into the field, *Dabas*, & *Medos*, and *Elimas*, and *Cadusios*. and touching his nauie, so great as no porte of Grece is able to receaue, the one parte thereof is guided by *Sidonians* and *Tyrrians*, the other, by *Aradians* and *Siderians* of Pamphilia, nations that haue no peere in the world, for skilfulnes in war by sea. Here vnto T. Quintius replying, this king (quoth he) by these his embassadors vaunteth of clowdes of horsemen and footemen, and couereth the seas with his nauie. but al the matter is verie

The true picture and
image of M.
Jewels challenge.

is verie like to a feast, which once mine host at Chalcis made me . of whom being enterteyned at a certen tyme, when I marueyled at so great prouision, and demaunded, how so suddenly he came by such varietie and store of venison, he not so glorious as these men, smiling answered, that al was but the art of his cooke, and dyuers dressinge of the same thinge. for otherwise touching the substance of the feast, *tota illa varietas et species ferinae carnis, erat ex sue mansueto facta.* al that varietie and shevv of venison, vvas made of a tame sovv: so it is of these strãge and terrible names, *Daba, Medi, Aradians,* and *Sidonians.* for al these are but *Syrians*, touching any valour that is in them, more fit to make slaues, then souldiers.

The selfe same, may be trewly verified of M. Iewels so many and so great articles. for al that straunge varietie and multiplication of particulars, is made but, as it were *ex mansueto sue*, of two or three heretical propositions, thorough his skil in that kind of varying, so drawn forth and minced, that it mustereth in the eye of the ignorant, as though it had great store of new matter. for graunting to him one, and the same no gene-

ral but a particular heresie, that the Zuinglian opinion is true touching the Sacrament, that there is no real presence, which is his fift article, thereof foloweth directlie the 6. *that the body of Christ, is not in a 1000 places.* the 8. *that no diuine honor is due to it.* the 10. *that bread and vvine remaine as vvell after consecration as before.* the first, and 13. *that there could not be any priuate or many priuate masses sayd, whereas there was no masse at al.* the 17. *that Christ could not possiblie be offered in sacrifice, whereas there was not any such sacrifice, nor the substāce thereof, in rerum natura.* the 21. *that Christian men could not cal that, lord or God, which was nothing but bread & wine.* and so forth many other, which a man of meane skil, may see to be as plainlye included in that one, as manie lesse numbers are included in a greater, or many partes and qualities, are necessarily consequent to a perfect bodie. as on the cōtrarie side, put the Catholike opinion to be true, which he denieth in the tenth article, then al, or most of the same articles folow as clearly. vz. *That the body of Christ is really, substantially, &c.*
in the sacramēt. That Christes body is & may
be in a thousand places or moe at once. That
diuine

Article 5.

Article 6.

Article 8.

divine honor is due vnto it. That a man may
cal it his Lord and God, &c. and likewise
 many of the rest. So that in deed, that
 glorious challenge is altogether such,
 as if Marciō in aunciēt tyme, or some of
 your brethren (who in this point seeme
 as verie heretikes as he) should haue
 proūoked the Catholikes to defend S.
 Lukes Gospel after this sorte.

Article 22.

Supra cap 2.

If any learned man of my aduersaries,
 or if al the learned men aliue be able to
 proue, that S.Lukes Gospel is canoni-
 cal scripture.

1.

Or that the first chapter is canonical
 scripture.

2.

Or that the second chapter is cano-
 nical scripture.

3.

Or that the third chapter is canoni-
 cal scripture.

4.

Or that the storie of Marie Magda-
 lene cap. 7. is canonical scripture.

5.

Or the tale of Lazarus and the riche
 man cap. 16.

6.

Or that wicked doctrine touching
 the real presence in the 22. chapter, &c.
 I am content to yeld and subscribe.

7.

Of this see
 after chap-
 ter 10.

For as here, one article agreed on
 draweth the rest, & one denied denieth
 the rest, so is it in the deuise of M.
 Iewel. & therefore as Marcion, the more

particulars he had vttered, if he had run into as many ORS, as there be chap. or stories, or verses, in S. Luke (which wel he might haue done by M. Iewels example) the farther he had run in that wayne, the more notably he had layd open to the world, his owne ambitious itching folie, pride, and arrogancy: the verie selfe same is to be deemed of this conceyte of M. Iewel, touching the far greater number of his articles. Three he hath of weight, and more principal then al the rest. *the primacie of the Sea Apostolike, the real presence, and the sacrifice.* vnto these 3. let vs applic his challenge, and see (now he is gone) how wel you can supplie the office of his champion to maynteyne it.

M Iewell in
his sermon
as before.

O Gregorie (saith he) O *Austine*, O Hieron, O *Chrisostome*, O *Leo*, O *Dionise*, O *Anacletus*, O *Xistas*, O *Paule*, O *Christ*. if vve be deceaued, you haue deceaued vs. you taught vs these heresies. thus ye ordered the holy Communion in your time, the same vve receaued at your handes, &c. None of our aduersaries that stand against vs, are able or euer shalbe able to prone against vs any one of al these pointes ether by scripture, or by the example of the primitive Church, or by the old Doctors, or by the auncient general Councils. and if any man
a line

shall be able to proue any of these articles by any one cleare or playne clause, or sentence, ether of scriptures, or of the old Doctors, or of any old general Councel, or by any example of the primitive Church vvithin 600.yeres after Christ, I promise to geue ouer and subscribe vnto him.

Thus M. Iewel promised, and do you promise as much? what els. and so longe as you haue a day to liue, you wil stand in defence hereof. But how dare you say so? whereas litle know you what al the doctors haue written, and much lesse know you, what books of theirs hereafter may be found. and your selues (if you remember) not long sithence in your owne wasted libraries, found out certaine straunge sermons in the Saxon tonge, against some known and confessed partes of religion, as you wold pretend. And how ca you so confidently hazard your faith (if you haue any) vpon one sentence or clause of those men, of whom sundrie times you professe, that they wrote clauses, sentences, chapters, and bookes, in defence of as grosse errors as these. Remember your stomake against them, in this same booke. thus you write. *Al our faith and religion* (you meane I suppose,

Printed by
Iohn Day.

Cont. Sand
pa. 21.

so far

Yet M. Carterwrighte
holdeth
the contra-
rie and hath
proued it in
many books

Patres etiam
simul
vniuersi.

so far as it is allowed by act of Parliamēt
and practised within the Q. dominions,
for other ye defend not) is grounded not
upon humane, but upon diuine autoritie.
Therefore if you bring against it, vvhāt
some one father hath belecued, or vvhāt the
fathers al together haue deliuered, except
the same be proued by testimonies of scripture
it vvaigheth nothing, it proueth nothing, it
concludeth nothing. for the fathers are such
vvitneses, that they also haue neede of
scriptures to be their vvitneses. if deceaued
by error, they haue said ought differing from
the scriptures, how soeuer they may be par-
doned erring through vvant of vvite, vve
can not be pardoned, if because they erred,
vve also vvil erre vvith them. Being thus
perswaded touching them all, how dare
you venture your faith, vppon a clause
or sentence of any one? It is a peece of
faith, far more sure by al antiquitie, and
more surely grounded in the hart of
any catholike, that Christ is perfect God
consubstantial and equal to his father, then
any of these paradoxes can be possiblie
setled in your opinions, and we ho-
nour the fathers much more then you
do. yet was there euer any Catholike,
so frantike & mad, that would promise
to subscribe to Arianisme, if out of any
father

father greeke or latin, within 600. yeares, any one clause or sentence might be brought against the catholike beleefe? wherefore this verie assertion is a most sure argument, that you haue no kind of faith. no faith (I say) at all nether diuine nor humane. not diuine, because you would neuer so lightlie esteeme it, nor vpon so smal warrant hazard it: not humane, because it wel appeareth, that nether you, nether maister Iewel euer meant to stand to that, which to the world in publike writing ye haue so solemly promised.

Wherefore albeit touching you affected as you are, I accompt this labour as clearly lost, as if I should water a *fruitles tree, & vniuers dead and plucked up by* Iudas.v.12. *the rootes,* yet for the readers comoditie, that he may perceaue, how ignorant, and foolish, and proude, and fantastical, that vaunte of M. Iewels was, and how like it is that you who know much lesse (yet comonly who more bold then such?) can mayntaine the quarel, and wade thorough that myre, wherein M. Iew. him self stucke fast, I wil speake a few wordes of these his principal questions. And because I couet (so far as may be) to cut of al occasion
 tion

sion of cauilling, I wil not run to any other doctors (lest you take exceptiō against them) then those who are named here of M. Iewel, as his pretended maisters in these heresies. and againe out of them I wil bring nothing, but that only which I haue learned of your owne writers, and read in your owne bookes. and that againe, in such sense, without any alteration, as your selues alleage them. So that your heroical courage in answering, shal first be exercised vpon these your owne brethren, and what so euer blunted dartes you shal cast against me, they shal not reach vnto me, but thorough their sydes.

I wil passe ouer Christ and S. Paule, *who taught al. Ie. yet these heresies*, as he saith, which is not verie likely, whether he meane in ieast, or in earnest: seeing S. Paule willeth vs so to detest any kind of heretike, that after one or two warninges, we should let him alone, and suffer him to perishe in his sinne, *knowing that he is damned in his owne iudgment*: our sauiour chargeth vs to hold them for no better then *ethniks and publicanes*, who shal oppose them selues vnto his church. and therefore it can not be that ether of these should

teach

Tit. 3. 10.

Mat. 23. 17.

teach you that, for which, before hand they threaten and assure you of damnation. But Anacletus and Xistus old bishops of the Romane church before that Sea grew to this vsurped primacie, they perhaps taught you this herisie, that the bishop of Rome hath no soueraintie ouer the rest of bishops, and that such claime is altogether Antichristian. If that be so, then egregious lyers are your brethren the makers of the Centuries, who telvs the cleane contrarie. *Anacletus* (say they) in the epistles which beare his name, in the general regiment of churches, so ioyneth them together, that to the Romane church, he attributeth primacie and excellencie of power ouer al churches, and ouer the vvhole flocke of the Christian people, and that, by the autoritie of Christ saing to Peter, thou art Peter and vpon this rocke vvil I build my church &c. the second sea after that, he maketh the church of Alexandria, by reason of S. markes coler of S. Peter. The third, Antioche, because S. Peter abode there, before he came to Rome. degrees of Bishops he maketh thus. The bishop of Rome is placed first, as the supreme head of the church: vvhich though he erre yet vvil he not haue him to be iudged of others, but to be tolerated. the second place haue Patriarkes

The primacie of the Rom. church confirmed manifestly by those fathers whom M. Iew. calleth his masters to the contrarie.

Magdebur. Centur. 3. c. 7. col. 139.

This order was approved in the Council of Nice cap 6.

So say the fathers in Conc. Sinu-essano.

triarkes or primates, the third, Metropolitan-
 nes, the fourth, Archbishops, and afterward
 bishops. he saith also, that certaine cities
 receaued primates from the blessed apostles,
 and from S. Clement. epist. 3. 1. Tom. Concilio-
 rum pa. 63. The same Anacletus, appoin-
 ting how controuersies in particular
 churches should be taken vp & ended,
 after the order of S. Paule. 1. Cor. 5.
 willeth that greate matters should be
 referred to the higher bishops and pri-
 mates, but if greater difficulties arise, or
 causes fall out among the bishops & primates
 them selues, let them be brought to the Sea
 Apostolike, if such appeale be made, for so the
 Apostles ordained by the apointment of our
 Sauour, that the greater and harder questio-
 ns should alwayes be brought to the Apostolike
 Sea, vpon vvhich Christ builde his vniuersal
 church. Mat. 16. And Xistus (who succe-
 ded not long after Anacletus) in his 2.
 epistle, nameth him selfe, the bishop of the
 vniuersal Apostolike church. and vvillett
 others to appeale to the Apostolike Sea, as to
 the head.

Ibid.
 see the same
 in the Coun-
 cill of Cart.
 & Mileu. in
 S. Aug. epist.
 90. 91. 92. 93

Cent. 8. vbi
 supra.

These are the first and most auncient
 that M. Iewel findeth, of whom he lear-
 ned his heresie against the primacie of
 the Romane church. and verie auncient
 they are in deede, the one being the
 fourth,

fourth, the other the eight, in order from S. Peter. But (Christian reader,) was he not a good scholer, that of these maisters could gather such doctrine? of such flowers, could sucke out such poyson? or can we marueyle, if they haue a feate to peruert any thing be it neuer so plainelie and trulye spoken, who can crie out vpon such fathers speaking so roundly, & say, *O Xistus, O Anacletus, you taught vs these heresies*, you taught vs that the bishop of Rome for challenging primacie ouer the church, is the precursor of Antichrist?

But you wil answere, as M. Iewel teacheth you, that these epistles be not the epistles of Anacletus or Xistus, but counterfeited, and set forth by some other in their names. But what vncredible peruersitie, and contradiction, and impudencie is this? or how can he so say? for saw he euer any other bookes of theirs, besides these epistles? could he for him selfe, or you for him, pretend any such knowledge? most certaine it is, you can not. and therefore learning ought against the Romane Sea, from *Xistus* and *Anacletus*, he must needs learne it hence. and so, ether this maketh against the Romane Sea, which

an obiection
answered.

K thing

thing by Illyricus and other your owne writers is at large refuted (and who hauinge the forehead of a man can say otherwyse?) or M. Iewel in naming these two Popes at Pauls crosse for his maisters in that heresie, may be an example of a more dissolute man, and more rechles in lying and abusing his audience, then euer before, or perhaps euer sithence occupied that place.

Let vs trie some other of his maisters, S. Gregorie and S. Leo, vpon whom first, in like maner he exclaimeth. and the protestants them selues, those that be farthest gone in bold deniall of any thinge, yet denie not but the bookes and epistles extant in their names, were truly made and leaft vnto vs by them. And did they (trow you) teach him these heresies? let vs heare vvhath they say, and that in no other vvordes and sense, then those forenamed your owne doctors make them to speake, and point you to the bookes, epistles, and chapters, vvhere you shal find that vvwhich they vvrite. *The bishops of Rome that liued in this sifst age (vvithin 500 yeres after Christ) affirme, that the Romane church is chiefe of al others. so doth Leo in his sermon de anniuersario assumptionis, et epistola*

The primacy of the Romane See ouer all churches of Christendō vvithin the first 500 yeres, confessed & proued by the more famous and learned protestants. Cent. 5. ca. 7 col. 774

89. ad episcopos per prouinciam Viennensem.
 The bishops that gouerned the Romane
 church in that age, required of other Arch-
 bishops, that they should make relation to
 them, if there fell any matter of controuersie.
 so Leo writeth in his 46. epistle to Anatolius
 Archbishop of Constantinople: If there be any
 thing that doth require consultation, with
 speede let relation therof be made vnto me,
 that after I haue examined the matter, my
 diligence may apoint what is to be done.
 Againe, epist. 62. he requireth of Maximus
 Archbishop of Antioche, that he acknow-
 ledge the priuileges of the third Sea, and oftē
 tymes writet to the Sea Apostolike, how the
 churches there increase. Also they tooke to the
 this authoritie, to reprove other bishops, if
 they did ought amisse. they prescribed vnto
 them what they should do, and apointed
 them orders in ceremonies. so Leo epist. 86.
 reprehēdeth Nicetas (patriarch) of Aquileia,
 because he receaued to communiō the Pelagi-
 ans, before they had condemned their error.
 He reprehendeth also the Africane bishops in
 the prouince of Mauritania Casariensis, for
 making bishops, certaine persōs unlawfully.
 epist. 87. and he rebuketh the bishops of Ger-
 manie & Fraunce, for contemning the order
 of their felow bishops. epist. 88. And wher-
 as Anatolius bishop of Constantinople see-

ibi. col. 776

Leos authoritie
ouer
the bishop
of Constantinople.

Ibi.col.778.

Ibi.col.779.

med not to beleene rightly of the incarnation of the sonne of God, Leo chargeth him to put his faith in vwriting, and send it to the bishop of Rome, and therein to protest openly, that he wil excommunicate that man, vwho so euer beleeneth or teacheth of the incarnation of Christ, otherwise then is the professiō of the Catholikes, and of the bishop of Rome. epist. 33. So Proterius Archbishop of Alexandria, is reported to haue sent letters touching his faith to Leo. epist. 68. And Leo, epist. 69. signifieth to the Emperour Marcianus, that Proterius is a Catholike. They also confirmed bishops in their bishopriks. so Leo confirmed Maximus patriarch of Antioche in his bishoprike, though he vwere made in the Council of Ephesus, of vvhich Council al other acts vwere abrogated. act. 7. Concil. Chalced. and that the same Leo confirmed to Proterius bishop of Alexandria, the old rights of that See according to the Canons and (aũcient) priuileges, it is noted epist. 68. Leonis ad Iulianũ et 69. ad Imperatorem Marcianum. Leo in his 33. epistle to Theodosius, requireth that he take order, that the bishop of Constantinople send to him a vwriting, vvherein he professe to embrace the true doctrine, and to condemne al that dissent from the same. Also they sent abroad legates, vwho in far distant prouinces, tooke notice of the errors of heretikes, and corrected

rected them. so Leo sent his legates to Cōstan-
tinople to vvithdraw Eutiches from his er-
ror, as appeareth epist. 11. ca. 6. ad Flavi-
anum. so he sent legates to the Emperour,
epist. 34. & to Ephesus, that they taking vn-
to them the Archbisshop of Constantinople
should absolue those that had bene deceaued
by Dioscorus, and vvere novv content to do
penance. epist. 44. & 46. In like maner epist.
87. sending legates in to Africa, he cōmaun-
derth that Donatus a Nouatian be receaued
(to communion) if he send to Rome, a vvri-
tinge touching the condemnation of that er-
ror. They required also of Archbishops, that
if of them selues they could not determine any
thing, they should send it to the Sea Aposto-
like, & vvithal they charged the to receaue
and obserue their decrees made against here-
tiques. so Leo epist. 84. cap. 7. prescribeth this
order to the bisshop of Thessalonica in Thra-
cia, that two prouincial Councils be held
euery yere. & if there fal out any hard mat-
ter, and it be not decided by the iudgement of
the bisshop of Thessalonica, that it be referred
to the bisshop of Rome. and cap. 11. he vvillerth
that the contentions risinge among the bi-
shops, be referred to him, vvith a declaration
of things done in such matters. The same Leo
cōmaundeth Nicetas patriarch of Aquileia,
that he cause al his bisshops, priestes, & clearks

Harde ques-
tions rising
in far distat
prouinces,
referred to
the Sea of
Rome.

openly to cōdemne certaine heresies and their authors, and to approve al synodal decrees, vvhich the authoritie of the Apostolike Sea had confirmed for the rooting out of heresie, & that they testifie so much by their subscriptions. epist. 86.

Supremacie
of the Rom.
Sea in gene
ral Coucels,
as before
confessed &
proued.

Many things (Christian reader) of good weight & importāce I passe ouer, because I couet to be short, and these matters are now so cleare and manifest to men neuer so litle exercised in these questions, that I do rather marueyle & wonder at the dulnes and passing ether ignorance or shamlesnes of our aduerfaries, then greatly take care how to refute so sensible and knowen a falshode. Yet one thing I may not pretermitte, which the foresayd historiographers most euidently affirme, and by plaine demonstration proue, and wherein the primacie of the Romane Church shyneth as bright, as the sunne at noone in a somers day, that is, the demeanure of the bishop of Rome in generall Councils. in which the whole church being gathered together, if at any time or place, then, and there, this power is principally to be considered. And haue we any thing there, for our purpose? Is it possible that within the first 500. yeres, in the

in the aunciēt general Councils, ought should be found for prooffe of this supreme authoritie, *vvhich is plainelie contrarie to the auncient Councils*, & inuaded the church vnder Phocas, many yeres after the tyme we speake of, except the Apologie of the English Church, and the Protestantes in their writings lye to notoriously? *It is verie true* (saith Luther) *and the Pope him selfe knowveth it vvel inough, and nothing is more manifest by al the decrees of the old Councils, and al vvritings and stories of al holy fathers vvhich vv ere before the first Pope by name Bonifacius 3. that the bishop of Romes authority vv as no greater then the authority of other bishops.*

Jewel in his defence of the Apolo. par. 2. cap. 4. & 1.

Luth. Tom. 7. lib. contra Papatum pag. 455.

The facyng of a lye.

Anno Domini 605.

How the honor of that Apologie & Luther may be saued, I leaue it to M. W. but otherwyse then as of an incredible fowle lye I can not iudge of that assertiō, except I would discredite these other writers, who affirme the contrarie, and proue the contrarie, & that out of most autentical recordes, and that by this very Leo magnus, in M. Jewels iudgement, so greate an enemy of this supremacie. For continuing there narration of the same Popes, *They summoned general Councils* (say these writers) *they vv ere the Presidents in general Councils, they*

Vbi sup. col. 781. 782.

confirmed general Councils, and sometimes in part, sometimes vvholie, they disanulled general Councils. and this is manifest in Leo his epistles and the general Councils the selues keapt vnder him. Epist. 93. ca. 17. vve haue sent letters (saith he) to our brethren and selovv-bishops of Tarraco in Spayne, of Carthage in Afrike, of Portugal and Fraunce, and haue sommoned them to meete at a general Council. and Leo sent Paschasius bishop of Sicilia to be President in the Councell of Chalcedon: vvhich is manifeste in the Acts of that Council. And the same Paschasius the Popes vicar condemned Dioscorus Patriarch of Alexandria, for this reason, because he durst hold a Council vvithout the authoritie of the Sea Apostolike. and Cecropius bishop of Sebastopolis, saith in the same place, vve may not call the second Council of Ephesus, by the name of a Council, because it vvas nether gathered together by the Apostolike authoritie, nether proceeded it orderly. in actis Concilii Chalcedonensis. See Leo epist. 10. ad Flavianum, and 12. ad Theodosium. Thus Leo condemned the second Council of Ephesus, and required an other to be gathered, epist. 24. 25. 28. 30. 31. 32. and vvhereas Anatolius bishop of Constantinople, vvould haue set him self before the churches of Alexandria and Antioche, Leo epist. 53. vvriteth vnto

No lawful
Coucel with
out appro-
bation of
the Romane
Sea.

unto him most vehemently, and sheweth
 that to be against the canons of the Nicene
 Council, and that he will not permit those
 churches to leese their old prerogatives:
 which thing he auoucheth also in his epistle
 to Pulcheria. and there againe he rebuketh
 the ambition or insolencie of that Anatolius,
 and signifieth expresly, that he doth abro-
 gate and disanulle all the decrees of the bi-
 shops there gathered together, so many as
 were contrarie to the rules of the Nicene
 Council. And the Council of Chalcedon (of 630.
 bishops assembled out of al the world)
 thus writeth to Leo. we beseech you, that you
 will honour our iudgement with your appro-
 bation, and as we of zeale haue put our con-
 sent to these good decrees, so let your Suprema-
 cie fulfill to vs your children, that which is
 conuenient. Finally, this principalitie of the
 Romane church, Leo laboureth to persvade
 in most of his epistles, as in his epistles to Ana-
 stasius bishop of Thessalonica, to the bishops of
 Germanie and Fraunce, to Anatolius bishop
 of Constantinople, & in sundrie other, where
 very painfully he goeth about to proue, that
 singular preeminence was geuen to Peter
 aboue the other Apostles, and that thence rose
 the distinction of bishops, and especially the
 primacie of the Romane church, and that
 therefore he is bound to take the care of al

Summitas
 tua filiis.
 Vbi sup. ca.
 10. col. 1262

churches. Thus far they. whereby we see, that S. Leo thought this primacy due to the church of Rome, not by decree of Emperours or Councils, but by the expresse ordinance of Christ himselfe in the Gospel.

And in all this, can M. W. fynde neuer a sentence, clause, or example, for the Supremacie? thinketh he that M. Jewels grāmatical diuinitie of comparing wordes and phrascs, tempered together with a huge heape of corruptiōs & lyes, wil serue, in the iudgmēt of any reasonable man, against such a troupe of sensible demonstrations, gathered & vrged to this purpose by his owne brethren? whē as the greate generall Councels acknowledge such authoritie, the greatest patriarchs of Constantinople, Antioche, Alexandria, submit themselves to such authoritie, the bishop of Rome, a man of such excellencie for learning, wisdom, and godlines, as Leo was, exercyseth vpon them such authoritie, prescribeth to them lawes, Canons, and decrees, gouerneth in their prouinces, and in al other, in Africa, in Mauritania, in Aegipte, in Syria, in Asia, in Grece, in Spaine, in Fraunce, in Germanie, in al parts of the Christian world

an world? Remembreth he not that Theodore Beza and the church of Geneva answered these places, by calling him plaine *Antichrist* for vsing this authoritie? *Cōstat Leonem in epistolis, Romanae Sedis Antichristiana arrogantiam planè spirasse. It is manifest* (say they) *that Leo in his epistles doth clearly breath forth the arrogancie of that Antichristiā Romane See.* & yet S. Leo in Geneva a verie Antichrist for his writing & behauour about the Supremacie, for the self same matter, in England is a pure Protestāte. He taught M. Iewel that the authoritie of the bishop of Rome, was no greater then the authority of any other bishop, & of thee o Leo, he learned this heresie. & if he were deceaued, thou Leo deceauedst him. Surely it was an ouerlight, that he forgot to put in the rolle, S. Bernard, the bishop of Rochester, and Sir Thomas More. For of them in this case he learned as much as of S. Leo, or of S. Gregorie, who notwithstanding is an other of his maisters. But what a froward and ouerthwart scholer he was, who here againe so blyndly mistooke his maister, I thinke few of his schole-feloves are ignorant, and it is so cleare, that in truth it greueth me to spend tyme therein.

and

Confes. Geneva. cap. 7.

¶. 12.

Leo so magnified by M. Iewel, is a verie Antichrist to Beza and the church of Geneva.

Centuria 6.
6.7.col.425.

The church
of Constantinople sub-
iect to the
Sea of Rome
before Pho-
cas or Boni-
facius 3.

and therefore I refer the reader to the same storie, vvhether he shal see a good and large treatise, aboundantly prouing the same of S. Gregorie, vvvhich novv hath bene shevved of S. Leo. he shal find there confessed by those Protestants who hated the Sea of Rome as deepe-
lie, as did ether M.W. or M. Iewel, but were not so extremelie hardned in face and forehead as M. Iewel was, and as M.W. must be, if he take vpon him the others quarel, he shal finde (I say) confessed by them and proued in lyke manner, that this S. Gregorie taught, that *Apostolica sedes est omnium Ecclesiarum caput.* the Apostolike Sea (of Rome) is head of al churches. lib. 11. epist. 54. Indict. 6. that bothe the Emperour and Eusebius his felovv-
bishop, professed that the church of Constantinople vvas subiect vnto that Sea. li. 7. epis. 63. indict. 2. that he cited Maximus bishop of Salona in Dalmatia to come to Rome, there to render accompt howv he came by that bishoprike. lib. 5. indict. 14. epist. 25. he appointed the bishop of Siracusa to be iudge over the bishop of Constantinople. lib. 7. indict. 2. epis. 64. he sent into Spaine, one vvho should restore Ianuarius deposed from his bishoprike vniustly. lib. 11. indict. 6. epist. 50. & 54. he appointeth the bishops of Fraunce, howv they should

ſhould cal a ſynode for the rooting out of ſimonie and auarice. lib. 9. indiēt. 4. epist. 49. & ſequentibus. and thoſe thinges vvvhich in the ſynode they ſhould agree on, he vvillet h ſhould be ſent to him, & ſtreightly chargerh them, that at the leaſt once in the yere they keepe a ſynode, according to the canonical decrees. lib. 7. epist. 110. numer. 2. And Virgilius biſhop of Arelatum or Arles, vvhom in the French church he made his Vicar and Legate, and preferred before al other biſhops, he vvillet h to ſend to him, al harder controverſies. li. 4. ind. 14. epi. 52. The like priuilege he graunterh to Maximianus biſhop of Siracusa in Sicilia, to be ſupreme ouerſeer of thoſe churches, and to end leſſer controuerſies and ſend the greater to him. vvvhich priuilege for al that, he geueth to the perſon, not to the place. lib. 2. epist. 4. indiēt. 10. Iſychius biſhop of Ieruſalē, he biddeth to exterminate from his churches the Simoniacal heresie. lib. 9. indiēt. 4. epist. 40. To Columbus biſhop of Numidia and the primate of that prouince he enioyneth, that he vvith other examine the cauſe of Donadeus depoſed by Viētor his biſhop. and if he be guiltie, to binde him to penance, if he be guiltles, that they rebuke Viētor, that he may knowv howv vniuſtly he hath dealt. lib. 10. indiēt. 5. epist. 8. vvhen the biſhop of Conſtantinople had condemned a
prieſt

priest of Chalcedon, Gregorie retracteth that sentence, and commaundeth him being innocent to be absolved. lib 5. indict. 14. epist.

15. 16. 17. Finally he affirmeth againe and proueth by scripture, that the Roman church is head of al churches, caput omnium Ecclesiarum. Greg. in 4. Psal. penitentialem, & lib. 12. indict. 7. epist. 32. and so forth, for what should I stand vpon particulars, which are in maner innumerable there rehearsed. and by these

Vide ibi ca.
7. pag. 425.
426. 427.
428. 429.
430 &c. vntil
the pag. 439.

Caluin. In-
stitut. lib. 4.
ca. 7. ¶ 12. 13

Luth. Tom.
7. aduersus
Papatum
fol. 455.

writers it seemeth (and true it is) that his 12. bookes of epistles conteyne in effect nothing els, but the exercise of suche vniuersal iurisdiction, practysed by Gregorie the first in al Christian churches, from East to West, frō North to South, in far more ample maner, & with more shew of authoritie, then appeareth now in Gregorie the thirteenth his successor. These things I say and very many other of this quality, did S. Gregorie the first, a man for humilitie commended of Caluin singularly, of Luther (who seeldome spake good of any Pope) acknowledged for a good & holy bishop. And Bale sometime an Irish prelate (though afterward a common minister) who rayleth fowly at the most glorious martyrs and confessors

Popes

Popes of that Sea before S. Gregorie,
yet speaking of him, attributeth this
vnto him, that he was the best for life
and learning, that euer sat in that place.

*Gregorius omnium Romanorum pontificum
doctrina & vita prestantissimus.*

Balzus de
script. Brit.
cent. 1. p. 45.

But against al these examples, con-
sisting not onlie in plaine wordes, but
much more in manifest deedes, factes,
iudgments, corrections, iurisdctions,
appellations, excommunications, al eui-
dent practises of souerayne principali-
tie, M. Iewel hath a number of wordes,
and they al depending of one only
worde, that is, the name *vniversal*, which
S. Gregorie doth so condemne, as he
accompteth him for Antichrist, that
would be called *vniversal bishop*. and
here what a sturre he keepeth, Paules
crosse, his replie against D. Cole and
D. Harding, the English Apologie and
the defence of the Apologie witnesse
abundantly. For this is a common
storebox, when so euer the Pope com-
meth in the way, so far forth, that in one
side of a leafe he quoteth S. Gregorie
against this name, no lesse then 19.
tymes. and M. W. with his felowes, at
this day singeth that song as freshly, as
though it neuer had bene heard before.

VNIVER-
SALIS.

Replie a-
gainst D.
Harding pa.
226.

but

But if ether he or they regarded the searching out of the truth, and sought not continual wrangling about words, they would neuer so blindlie haue snatched at one worde, against so many facts and examples of continual custome, so many wayes testified and expressed by worde and deede. But the answer is easy, and often tymes geuen by S. Gregorie, often times repeted & proposed by the late catholike writers. but because M. W. hath nor perhaps seene the one, and not greatly considered the other, I wil geue him the same, and the true sense of such words, out of one of his owne felowes.

M. Iewels & other protestants common obiection takē out of S. Gregorie against the supremae, answered truly by one of their owne sect.

Andreas Fricius de ecclesia. lib. 2. cap. 10. pag. 370.

Andreas Fricius of Polonia, a man though bearing deadly hatred to the Pope of Rome, yet one that could be content wel inough to haue the like office amōg his Euangelical churches to keepe them in vnitie, which he thinketh otherwise wil neuer be, handling that matter and laing against him self this old auncient obiection of the Protestants, thus answereth it, & that truly. *Some there be (sayth this writer) that against this office (of vniuersal superintendent) object the authoritie of Gregorie, vwho saith, that such a title apperteyneth to the*

the precursor of Antichrist. But the reason of Gregorie is to be knowen. & it may be gathered of his vvordes, vvhich he repeteth in many epistles, that the title of vniuersal bishop is contrarie, & doth gainsay the grace vvhich is cōmonly poured vpon al bishops. He therefore that should cal him self vniuersal bishop, calleth him self the only bishop, and taketh bishoply power from the rest. VVherefore this title he vvould haue to be reiectēd, vvhich is vsurped vvith the iniurie of other bishops. Such sentences to this purpose are oftentimes repeted by S. Gregorie in many epistles &c. this title he doth abhorre both in him selfe, and in al other. so far of is he frō graunting the same to the bishop of Constantinople. and vvhy so? because bishoply grace is generally bestowved (from god) vpon al bishops. and it is no reason that any one should take to him selfe, that vvhich by equal right agreeth to al. This being the true meaning of such places, and this being verie oftentimes geuen by S. Gregorie him selfe, *sape et in multis epistolis*, you see how iustly we accuse both M. Iewel & you, of wilfulnes and blindness. how iustly we obiect vnto you a verbal and talkatiue diuinitie, who could not, or would not see that is which so commonly repeted againe and

L

againc

Vniuersall
bishop, how
& in what
sense deny-
ed by S. Gre-
gorie.

Sape eius-
modi sentē-
tia iteratur
a Gregorio.

Though S.
Greg. disliked
the name
Vniuersall,
yet he appro-
ued the Su-
premacie as
agreeable to
the expresse
wordes of
god.

If charge of
the vniuer-
sal church
make the
pope Anti-
christ, then
our Sauour
made S. Pe-
ter Anti-
christ.

But maketh S. Gregorie either in
this word, or in al his words or workes,
ought against the primacie of that
church? This writer proceedeth on
thus. *Verumtamen ex aliis constat &c.* not-
withstanding by other places it is euident,
that Gregorie thought, that the charge and
principalitie of the whole church, was
committed to Peter by the voice of our Lord.
And thus much he wrote plainly, & almost
word for word lib. 4. epistola. 32. to the
emperour Maurice, and confirmed it by testi-
monie of scripture. It is manifest (saith Gre-
gorie) to al men that know the gospel, that
by the voice of our Lord, the care of the
whole church was committed to holy S. Peter
Prince of al the Apostles. For to him it is said,
feede my sheepe. Iohn. 21. To him it is said,
I haue prayed for thee, that thy faith faile
not. Luc. 22. To him it is said: thou art Peter
and vpon this rock I will build my church
&c. Mat. 16. Behold he receaueth the keys
of the kingdom of heauen, for ver to bind and
loose is geuen to him, to him is committed the
charge & principalite of the whole church.
And yet for this cause Gregorie thought not
that Peter was the forerunner of Antichrist.
Thus he, prouing both by scripture &
by reason, that S. Gregorie, though he
disliked

disliked and condemned that proude name of *vniversal bishop*, both in him selfe and others (as doth also Pope Gregorie the 13. at this day) yet he nether disliked, nor condemned the supreme charge and gouernment of the church for Antichristian, which him selfe exercised. nether could he so do, except he first cōdemned for Antichristian, S. Peter the Apostle who receaued it, and Christ our Sauour who gaue it. So that M. Iew. hath hetherto shewed smal wit, learning, faith, or honestie, in making these mē, S. *Gregorie, Leo, Xistus, Anacletus* his maisters in that heresie against the supremacie, who haue not only no one word or sillable against it, but contrariwise haue whole and long epistles, chapters, discourses, examples, and factes, arguments, reasons & scriptures to proue it. And here the reader may gesse, how like I were to cloy him with abundance and store, if I would in like sort go thorough with the other articles, which I might do as wel, and with as great aduantage. But I wil not cast more water into the sea, and therefore nether wil prosequete in this order the other two questions, but only touch them in a word, and so proceede

to other matter.

As here against the Pope, so against the real presence, for the zuinglian imagination, M. Iewel likewise challengeth al the fathers vnto him, namely those aboue rehearsed, S. Gregorie S. Leo &c. and besides, S. Austin, S. Hierom, and S. Chrysostome, then which I thinke he could not haue picked out amongst al the fathers, more heauy and deadly enemies to him, touching any parte of his false faith, and those two partes of *the real presence and sacrifice* especially. For was there euer besides this wicked man, any Luther, or Bucer, or who so euer was worse then other, so desperate in lying, that would say S. Gregorie was a minister, and *ministred the holy communion* as now is the fashion in England? when his bookes in so many places, shew him to haue bene a prieste, and a prieste to celebrate masse, and not to *minister communion*? vnto whom other protestants commonly attribute the framing of the masse, because of two or three rites which he ordeined therein? Whom for this cause, Theodorus Bibliader scornfully nameth *patriarcham ceremoniarum*, *the patriarch of ceremonies*: Melanchthō, that

S. Gregorie
a prieste,
vvithout all
reason made
a minister
by M. Iewel.

Bibliander. in
præfat. episc-
tolarū Zuin-
glii & Oecol-
ampadii.
Melanch. li.
4. Chronic.
in Henric. 4.
fol. 186. 187.

that he horribly prophaned the Communiō,
 illovvng by publike authoritie the sacri-
 fice of Christes body and bloud, not only for
 the liuing but also for the dead: Flacius Illy-
 ricus, that by miracle he cōuerted a faithles
 vvoman vvho beleued not that the body of
 Christ vvvas substancially in the Sacrament.
 ex Paulo Diacono. lib. 2. cap. 41. 42. and
 that euery vvhere be doth inculcate sacri-
 fices and masse, and by diuers miracles con-
 firmeth the same: against whom Petrus
 Paulus Vergerius, for authoritie, place
 and estimation, as great a Protestant as
 any in our dayes, hath written a whole
 booke, entituled *de nugis & fabulis Papæ*
Gregorii primi: and finally (to passe by
 many others) when your owne English
 writers protest him to haue bene a per-
 fite and absolute Papist, & that there-
 fore your first Apostles and Euange-
 listes in bringing in this your Gospel,
 did directly oppose them selues vnto
 him, and rooted out that which he and
 his Legate our Apostle S. Austin had
 planted? Gregorie the first (saith your
 Chronicler Iohn Bale) the yere of our lord
 596. sent Austine the monke to plante in
 our churches his Romane religion. But Lati-
 mer is much more vvorthie to be called our
 Apostle then Austine. For Austine brought

Centu. 6. ca.
 10. col. 678.
 679. 682. ibi.
 ca. 13. col.
 817. 819.

P. Paulus
 Vergeri. cō-
 tra Grego. 1.

Bale. cent. 1.
 pag. 66. 71. &
 centur. 2. pa-
 678.

Marke this
confession.
Our first A-
postles we-
re Papistes.

M. Horne
againste M.
Feknam. pa.
58.

nothing but mans traditions, masse, Crosses, litanies &c. vvhereas Latimer vvith the hooke of truth cut of those superstitions vvhich he had planted, and cast them out of the Lords vineyard. And doth not M. Horne the late called bishop of Winche ster, in playne termes reuile this glorious Apostle, and name him most ethnically a blinde bussard, because he was ignorant of your Alcoran, and knew nothing els, and therefore induced our forefathers to no other Gospel, then to the auncient Gospel of Christ and religion Catholike?

Luth. Tom.
7. defensio
verborum
cænz fol.
405.

S. Austine
intolera-
bly abused
and corrup-
ted by the
Sacramenta-
ries.

*And doth the other S. Austin make more for you in this point of your vn-
belcefe, then doth this later S. Austin,
or S. Gregorie? I know you alleage
him much more, but with what honestie,
I had rather you should heare of
your owne father Luther, then of me. In
my iudgement (saith Luther) after the A-
postles, the church hath not had a better doctor
then vvvas S. Austin. And that holie man
hovv filthilie & hovv spitefullie is he man-
gled and disfigured by che Sacramentaries,
that he may become a defender & patrone of
their venemous, blasphemous and erroneous
heresie? Verely as much as in me lieth, so
long as I haue breath in my body, I vvill
vvith-*

withstand them, and protest that they do him injury. which thing any man may do with an assured and confident mynde, because the Sacramentaries only pul & teare his vvords into their ovvne sense, prouing their applicatiō by no reason, but only by vayne boasting of their most certaine truth. And concerning the rest of the fathers, whereas M. Jewel affirmeth, that they all taught as he did, against the real presence, Luther contrarywise affirmeth, that no one euer so taught, but euerie one taught the contrarie. Thus he writeth in the same booke. This truly is maruelous, that no one of the fathers, vvhereof the number is infinite, euer spake of the Sacrament, as do the Sacramentaries. For none of them vseth such vvordes, there is only bread and vvine: or, the body & bloud of Christ is not there. Surely it is not credible, nay it is not possible, vvhereas they talke againe and againe of these things, but at some time, at the lest once, these vvordes vvould haue slipt out of their pen: it is only bread, or the body of Christ is not there corporally, or such like. But they al speake so precisely, as though none doubted, but that there vvere present the body & bloud of Christ. They al agreeably and constantly vvith one mouth auouch the affirmatiue, that it is there. But our Sacramentaries

Ibid. fo. 39r.
Nullus
Nemo.

No one father was of M. Jewels opinion touching the Sacrament.

Concordes
& constat
vno ore.

can do nothing els but proclayme the negative, that it is not there. So Luther, prince and father of this Gospel. and so that
 supra cap. 3. Luther, whose iudgmēt M.VV. preferreth before a thousand Austines, a thousand Ciprians, and as many churches. and so at the leste, more to be esteemed then one M. Jewel, though M.W. stand by him to helpe out the matter.

s. Chrysostomes 6. bookes de sacerdotio.

lib. 3.

chap. 4.

chap. 8 & 9.

Tower disputation.

But this field is so large, that the farther I go, the farther I may. & therefore to breake of, omitting S. Chrysostome, who made 6. bookes of priesthode, (and neuer a one of ministerhode,) and therefore is not lyke to be an enemy to the sacrifice, which in one part of that work he setteth forth so excellētly, referring M.W. for the sacrifice to that which hath bene sayde before: for the real presence, to that which may by occasion be touched hereafter, I wil end this matter, wishing the reader to carie in memorie M. Jewels challenge as an eternal example of his inexplicable impudency and rashnes. thereby that he learne, not to be moued with the bold countenāces of his aftercommers, whose fashion is verie commonly to looke biglie, when in deede (settinge a syde the Tower racke & Tiburne) they can do nothing: and

and then to crake vnmeasurably, when
 belydes words and crakes (and lyes)
 they haue nothing to say. which to
 haue bene the fashion of heretikes in
 his time, S. Austin of old noted, and we
 in our time finde true by experience.
 And in this present quarel it can not be
 auoyded, but ether Calvin, Luther, Be-
 za, Peter Martir, Zuinglius, Illyricus,
 & Bale, principal Euāgelists & gospel-
 lers be egregious lyers, who tel vs that
 the fathers thus taught, and thus belee-
 ued of the Popes primacy, of the sacri-
 fice and real presence: or els M. Iewel
 must take that to him selfe, vnto whom
 in deede, that qualitie was in a verie
 high degree an inseparable accidēt. For
 in that propertie, I belecue verely he
 passed any one heretike that euer wrote
 since Christs tyme.

Aug. de vti-
 litate credē-
 di cap. i.

CHAP. VIII.

*Of Beza corruptly translating a place
 of scripture Act. 3. and of
 the real presence.*

WHEREFORE leauing M. Iew-
 el, proceede we on in order
 to that which foloweth, that
 is, to Bezaes trāslatiō of the
 L 5 wordes

wordes of S. Peter Act. 3. in defending whereof, you draw neere to the vayne I looke for, and shew your selfe to be a scholer of him whose challenge you aduaunce so much. For you do nothing els but dally in ambiguitie of words without any regarde of truth, decea-
 pag. 9. uing both your reader & your self. You

say, vvhē Beza trāslated, *οὐ δὲ ἔτι ἔσται ἡ δόξα* by this, *quē oportet quidē cælo capi*, vvhō must be receaued in heauen, he did it onely to auoide ambiguitie of speech, vvhich is found in the other, *quē oportet cælū capere*, and the sense stil remaineth one. For vvhereas Peter vvil say and teach, that necessarily heauen must receaue Christ vntill the times that all things be restored, this sense Beza deli- uered most faithfullie, in most conueni- ent vvordes. For if heauen shal receaue Christ, then necessarie it is, that Christ be receaued of heauen. vvhich thing cōmon sense might haue taught you. For tel me I pray you M. Martin, if the schole receaue and conteyne you, are you not receaued & conteyned of the schole? Hauing obteyned thus much, you fal into an idle talke, that actiues or deponents may be rendered by pas- siues by example of Cicero, whereof no man doubteth, & then cōclude, that S. Gregorie Nazianzene doth affirme

Christum

How kno-
 weth M.W.
 that S. Peter
 wil say so?

Christu' i'w' i'garod' dixhuvay. This being the entier summe of your discourse, gladly would I now learne of the reader, whether he vnderstandeth hereby what you would say, or what you go about to proue, and reprove? forsooth, that the sense in a Greke writer is not hindered, if a verbe deponent or actiue making the sentence doubtful and applicable to diuerse senses, for playner vnderstanding, in Latin be turned into a verbe passiue. For so did Cicero in translating a sentence of Plato, and so might you do in translating a sentence of S. Paule, *animalis homo non percipit*, *dixtauca qua sunt spiritus.* *Spiritual things are not perceaued of a carnall man.* where *dixtau* a verbe deponent in Greke, is vwell expressed in English, by a verbe passiue. You say wel, and like a good scholer. But is this al that M. Martin wēt about to shew, and for which he found fault with Beza? Certes it is al, for ought I can cōceauē by your maner of defence, but the thing it selfe is far otherwise.

For first, although in common prophane writers, where ordinarily in wordes and phrases there lieth no hid secrets or misteries, to expresse doubtful Greke by vndoubtful Latin, when if there

How dangerous it is to restrayne the text of scripture, to the particular sense of some one man, or Sect

there be committed an error, it importeth not greatly, this is not so material: yet in the word of God, where ambiguous speaking yeldeth diuers senses, and perhaps bothe, or not that one which is taken, principallie entended, there, for any mā of purpose to restraine that which the holy Ghost hath leaft at large, it is to fauoy and malapert, if it be not wicked and impious. For what if the meaning of Sainte Peter be here not that *heauen should take Christ*, but that *Christ should take heauen*, to rule and gouerne it euen to the end of the world, according as els-where it is sayde. ^a *All things are deliuered me of my father. to me is geuen al powver in heauen & in earth.* & againe, ^b *thou hast put al things vnder his feete,* ^c *setting him on thy right hād aboue all principalitie, and potestate, and powver, and domination, and euery thinge that is named, not onely in this vworld but also in that to come.* But you wil say this is a false sense. Suppose it be, as perhaps it is not. wil you take vpon you by Ciceroes authority, as Beza doth oftētimes by Homers and Ouids, to limite that which the Euangelist hath leaft at at large? And see by this rash audacitie what confusion you bring, and what a hotch-

^a Mat. 11. v. 27. & cap. 28. vers. 18.

^b Cor. 15. v. 26.

^c Eph. 1. v. 20

hotchpoch you make of the scriptures. Suppose some other be of my opinion, and thinke the sense which I geue, to be the onely true, and yours to be the false. shal he be so bold to shut out yours, and thrust in his owne with like necessitie & restraynt as you haue done? if so, then you know the Lutherans thinke as I say. For thus writeth Illyricus, and he writeth as it may seeme, directlie against your Beza. Some vnderstand this place, that Christ is receaued or cōteyned of the heauen. vvhich sentence is against the scope of the Apostle, and I should set forth rather the infirmitie, then the glorie & powver of Christ. For so of angels, yea of deuils it may be sayd, that they are receaued or cōteyned of heaue, because the vvorde cœlū, sometime in the scripture signifieth the ayer. A goodlie matter. he vvhoby vvitnes of the scripture filleth al thinges, vve vvil say is receaued or conteyned in a certen place, almost as it vvere in a prison.

Illyric.in
Act. cap. 3.
ver. 21.

Secondarily, what wicked and vncōscionable dealing is this, in spending so many wordes, not to speake any one worde to the purpose, whereunto you should speake al, or els hold your peace & speake nothing. Was not that the point of his reprehension, not because

cause you gaue a passiue for an actiue or deponent, but because you did it in this place, and did it to this end, that so you might seeme by scripture to exclude Christ frō the sacrament? For this reason Beza geueth, and for this reason M. Martin reproveth Beza, & Bezæs corruption. and of this M. W. speaketh not a worde, or if he do, it is a manifest falsitie. For if M. Whit. sayng that Beza did it for that *only cause, to auoyde doubtful speach*, oppose him selfe to M. Martin in this, it can not be excused frō a playne lye. for so much as in Bezæs behalfe he auoucheth that to be true, which Beza him selfe protesteth to be false. *They so conclude Christ in heauē (saith M. Martin) that he can not be on the altar. and Beza protesteth that he so translate of purpose, to kepe Christes presence thence.*

Scripture of
purpose fal-
sly transla-
ted against
the real pre-
sence.

Discoue.
pag. 257.

3. Yet a third faulte you haue committed besides, in iustifying this smal demie sentence. and that is, whereas M. Martin for the better strengthening of his reason against you, ioyned to it the authoritie of Illyricus and Calvin, you omit them bothe. *This translation of Beza is so far from the Greke (saith M. Martin) that not onely Illyricus the Lutherane, but Calvin him selfe doth not like it.* Which wo

Discou.
pag. 257.

des if you had ioyned to the reſt, if you had but named thoſe men, your ſlender reaſons in the eyes of your reader, would forthwith haue appeared contemptible. And wel he might haue marueyled, how you durſt defend ſuch a translation, which not only Illyricus a famous Lutherā, but alſo Caluin, a prince amongſt the Zuingliās, in plaine ſpeech reprehendeth. whereby a man may ſee that you ſeeke not for truth, but only to talke on, and ſerue the tyme, & abuſe the reader.

And yet once againe, vnder pretēce of a litle ſimplicite, and moſt rude and ſimple ſophiſtrie, a fourth fault haue you made, worſe then the former, running firſt from one ſenſe to an other land then from one worde to an other. and ſo in fine, whiles you would ſeeme to make S. Peter ſpeake clearly and plainly, you make him ſpeake falſly & heretically. whereof, forthwith I ſhal haue occaſion to treat. The place which you cite out of Nazianzene, *oportet Chriſtum a cælo recipi*, maketh no more for you, then doth the article of our Creede, *aſcendit ad cælos*, or *ſedet ad dexteram patris*. and I marueile what Catholike beleeueth the contrarie, and there.

4.

Recipitur
continetur.

therefore I let it passe.

As ye proccede, the reason beginneth to appeare, why you would so fayne haue that forged interpretation of Beza to stand for good. For now you beginne to frame against the real presence, argumets drawn from natural and mathematical conditions of a bodie: whereby the reader may learne the more to detest and abhorre the whole race of your heretical translators. For as our Sauour saith, *in the field of his Catholike church in the night, when men were a slepe, his enemy came and ouersowed cockle among the wheate, and went his way, and some time passed, before the cockle thus sown appeared: in like maner these feedemen of the same aduersarie, wicked corrupters of the good feede and worde of Christ, first fall a translating of the scripture, with many goodlie and plausible pretenses, of gods honor, & the peoples commoditie, and publishing gods blessed booke &c. And so while no man thinketh amisse of them, as it were in the night and darknes, being espied of none, among the good feede of god, they mingle & sow their owne wicked and abominable darnel, which at first*

Mat. 13. v. 25

Euery heretike tranflatteth the scripture in fauour of his heresie.

firſt is not ſcene, but in tyme ſheweth
 it ſelfe. For when M.W. ſo ſmoothly
 went away with the matter, and found
 fault with M. Martins ignorance for
 diſliking ſo plaine a thing, when he
 told vs of actiues and paſſiues, that
 there was no difference betwene the
 firſt, *quem oportet cælum capere*, and this
 ſecond, *quem oportet cælo capi*, but that
 this later is more cleare and perſpicu-
 ous, who would haue ſuppoſed any
 great miſcheefe to haue bene hidden
 therein? But now, euen thereof he fra-
 meth his principal argument, to ſpoyle
 the church of Chriſtes real preſence.
 VVith like ſinceritie tranſlate the
Lutherans for their *Lutheriſh*, the *Bren-*
tians for their *Vbiquitarie*, the *Trinita-*
ries of Pole for their *Arian*, and *Sebaſti-*
anus Caſtaliſ for his *Academical* heresie,
 ſprinkling heare and there many drops
 of poyſon, with which ſymple ſoules
 are daungerouſly infected, before
 the miſcheuous practyſe be of many
 diſcouered. But let vs heare M. W. ar-
 gument, drawen (as he would haue
 vs ſuppoſe) from the former falſified
 text of ſcripture, but in deede from A-
 riſtotle and Euclide. If Chriſtes body (ſa- Pa. 11.
 yth be) be natural, and of the ſame ſubſtance
 M that

The zuingli-
ans most vsu-
al & plausi-
ble argumēt
againſt the
real pre-
ſence.

Coſtinetur

that ours is, then can it be conteyned but in one place, and if it be in heauen, it is not in the ſacrament. But Chriſts body is ſuch a body, conſubſtantial to ours in al things, ſa- uing glorie and immortalitie, and that body of Chriſt is nowv conteyned in heauen, as Pe- ter ſaith, therefore it is not in the Sacrament, much leſſe in infinite Sacraments. This ar- gument ſearcheth not your forces. For if Chriſts body be together in heauen and in the ſa- crament, then Chriſt hath a double body or rather infinite bodies. but this is falſe. ergo that. Furthermore if Chriſts bodie be circum- ſcribed vvith ſome certaine place in heauen and reteyneth all properties of a true body, & the ſelfe ſame in the ſacrament be *ἀόρατος* *ἀόρατος* incircumſcript, inviſible, &c. then contradictories maye be verified of the ſame bodye. But this can not be. therefore the other is vnpoſſible.

Many thin-
ges to be
noted in M.
W. argumēt.

Of this kinde of reaſoning, which may be enlarged as far, and amplified by as many circumſtances, as ether Geometrie, or Philoſophie, or any ſenſe, ſeing, hearing, taſting, hand- ling, or humane reaſon, or common experiment, in the courſe of the world liſt to heape together, al depending of one principle, vvether one body may be in dyuers places, or vvether Chriſt be bound

bound to the rules and conditions of nature,
many thinges I learne.

First, how much you can make of a
litle, and vaunte so lustely of such beg-
gerly argumentes, which being found
out first and inuented by prentises and
artisans in their shops, thence ad-
mitted by ministers into their pulpits,
and at length receaued by such as you
are, in to the scholes for want of better
store, yet rather as rhetorical the the-
ological, rather coniectural then ne-
cessary, haue so oft tymes bene refuted
by Catholikes, cōdemned by Lutherans
refused of Caluinistes, & are withall as
cōmon, as are the Postilions bootes.

Greate vaun-
tinge vpon
smale occa-
sion.

Secondarily (which before I noted) I
learne how careful a Christian man
ought to be in dealing with you, whose
fashion is, of molehills to make moun-
taines. and if of curtesie one graunt
you an inch, straight waies you borrow
a spanne, and forthwith by force and
violence you snatch an ell. For when
you so demurely made it to be a trifle,
whether a man translated the wordes,
quem oportet cælum capere, vvhom the hea-
uens must receaue, or vvhom must be receaued
in heauen, and so caried away the latter
against the former, who would haue

wicked So-
phistrie.

Receiued.

Conteyned.

Corruption
of scripture.Hieron. in
Gal. cap. 1.

thought that to haue bene such a coka-
trice egge, as whereof should proceede
such a pestiferous serpent, that would
corrupt the vniuersal church of Christ,
and destroy the faith, that hath bene
since Christes tyme. *If Christes bodie be
conteyned in heauen as S. Peter saith, then is
it not in the sacrament.* which collection
when a man perceaueth, who before of
simplicitie found no fault with your
translation, and made no conscience
whether he said, *heauen receaued Christ,*
or *Christ vvas receaued in to heauen,* he
can not now forbear, but needes he
must say, that your argument is false,
and you belye S. Peter. And this being
your sense, you haue corrupted the
word of god, & thrusting in your owne
word, haue made of it the word of the
deuil. Great daunger it is (saith S. Hieron) to
speake in the church, lest perhaps through
peruerse interpretation, of the gospel of Christ,
be made the gospel of mā, or which is worse,
the gospel of the Deuill. And plaine it is
that by this corruption & shuffling in
conteyned for receaued, and running so-
phistically and wickedly as you please
from one to the other, you abuse the
scriptures & falsifie them intolerably, &
make them youre owne word, not the
worde

word of god. For S. Peter, in saying that
heauen must receaue the body of Christ, af-
 firmeth Christes body to be conteyned in
heauen, no more then S. Luke writing
 that *Samarita receaued the word of God*, διδεχται ἡ
 affirmeth that the word of God was Σαμαρεία
 then conteyned in *Samarita*, which was τὸν λόγον τοῦ
 most false. Our Sauour saith in this Θεοῦ.
 selfe same maner. Ὁ ἐὰν δέξεται τὸ πνεῦμα
 πατρὸς ὅτι τὸ ὄνοματί μου, ἐμὲ δέχεται· καὶ ὁ ἐὰν
 ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με. The like
 whereof he ipeaketh in S. Matthew of
 receauing his Apostles. Ὁ δεχόμενος ὑμᾶς,
 ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος, δέχεται τὸν ἀποστεί-
 λαντά με. He that receaueth a child, Apostle,
 or prophete in my name, receaueth me. and
 he that receaueth me, receaueth him
 that hath sent me. Here, who seeth not
 what impietic would folow, if we
 should take to our selues M. W. liber-
 tie, and say, he that receaueth a child in
 Christes name, he receaueth Christ, he
 receaueth God, that is, of him, Christ is
 conteyned, God is conteyned. And albeit
 here in the thinges compared together
 there be some difference, yet in the
 worde vsed by our Sauour, S. Peter,
 and the Euangeliste, there is no diffe-
 rence, and this indifferency should the
 interpreter haue expressed, and so

Act. 8. v. 14.

Luc. 9. v. 48.

Mat. 10. v. 40

would Beza haue done, had it not bene for his heresie against the B. sacra-
ment.

2. Timoth. 3.

The proce-
ding of the
new gospel.

See M. Fox.
martyrolo-
ge in Fryth
and Barnes,
&c.

FOX A&S
monumen.
edit. ann.
1563. p. 500.

The real
presence ap-
proued by
M. Foxes
Martyrs.

Thirdly I note the proceeding of
your Gospel, and learne how it goeth
on according to S. Paules propheticie, *a
malo in peius* from badd to worie, from
heresie to apostasie, running continu-
ally forward the verie hye way to infi-
delitie. When this gospel began in
England in the ende of King Henryes
daies, those that in other pointes were
starke heretikes, and the ringleaders
vnto others, Tindale, Frith, Barnes,
Cranmer, least it as a thing indifferēt,
to beleue the real presence. And
namely Frith (that glorious martyr)
*permitted euery man to iudge vvhat they
listed of the sacrament*, if so be the adora-
tion thereof were taken away. His rea-
son was, *because then there remained no
more, any poyson that any man ought or
might be afraid of*. So that the real pre-
sence to this great martyr, seemed no
way harmful or against Christian faith,
which now to M. Whitaker is a matter
so monstrous, that it is against scrip-
ture, against faith, against S. Peter, and
in steede of one Christ multiplieth
many. And how then calleth he the
Lutherans

Lutherans, his brethren in Christ, who by this reason haue an other Christ frō him, nay a plain contradictorie Christ against him?

But to answer his argument, and in this al other drawn from like principles, I demaund of M.W. whether he vrge this argument so, that Christs body by course of nature can not be in diuers places and reccaue those other contradictory qualities (as he falslie imagineth) or that by Gods power and omnipotēcie this can not be wrought. If the first, then we are agreed, and then may al these blotted papers serue for some other purpose. For against vs and the doctrine of the church, they make nothing. And then M. VV. hath done wickedly, to moue these scruples to idle heads, whereas he should rather haue sought what Christs wil is. If he say the later, that it is aboute the reach of Gods power, where vnto his arguments tende, I reple, that he is an infidell, and beleeueth not the first article of his Crede. he beleueth not other thinges expressly sette downe in the scripture, of the same qualitie, as that our Lady was a Virgin whē she deliuered Christ, that he entred in to his disci-

Many thinges in he scripture vncredibl as Christs presence in the blessed Sacrament.

Ioan. 10.
vers. 19.

Daniel. 3. v.
47. & 48.

Ibid. v. 50.

Jewel art. 10
¶ 9. in fine.

2.

M. W. argu-
met against
the Sacra-
ment the ve-
ry roote of
Paganisme,
& infidelity.

ples *ianuis clausis*, that in the burning
fornace, one and the selfe same fier was
so hotte and violente, that it slew those
that stode a farre of, *the ministers of the*
Kinge, and yet to those that were in the
middest of it, Sidrach, Misach, and Ab-
denago, it was so cold and temperate,
that it resembled *ventum rotis flantem*,
a moyst gale of vvinde, and harmed them
nothing. which is as flat a contradic-
tion as any he bringeth, and therefore
belike, without the compasse of his be-
leeve. I saie againe, that he is proceeded
farther in infidelitie then his maisters,
who notwithstanding were gone far
inough, and a man needed not to ouer-
run them. For they hitherto were w^ot
to protest, that they neuer doubted
but Christ could do it, mary they
supposed and beleeued that he neuer
meant it, and so made the question to
consist in that, *vvwhether Christ vvou'd*,
not *vvwhether he cou'd*, as may be seene in
M. Jewel, in the very end of his 10. ar-
ticle against M. Harding, and in many
other.

Next let him note, that this his argu-
ment is the very shipwracke of Chris-
tian religion, & roote of al Paganisme,
destroyng our redemption, destroyng
our

our resurrection, confounding and destroying al the articles of our faith, although it pretend the honor of god: as wel writeth Caluin of Seruetus and the Anabaptists. For what is the first corner-stone of the Seruetan and Anabaptistical buylding against Christes Incarnation? Euen that which M.W. here tendereth them, and was squared before to their handes by Zuinglius & the Sacramentaries. The Anabaptists I say, vrging the selfe same Philosophical and Phisical rules, obiect that the Papistes beleefe of Christes Incarnatiō of the Virgin, besides that it is base and attributeth to much honor to that woman, besides this, is also against the rules of Phisicke and Philosophie and implieth a contradiction. For, *ex arte medica & Philosophia, out of Philosophie and Physicke rules, they fynd that vvomen are ἀσπορ.* and therefore, to say that Christe had a true humaine body as is ours, and yet of a virgin without the seede of man, was to saye he had a true humaine bodie in worde, & denie it in deed. And if M.W. waygh the matter well, he shal find their argument better then his, and that it toucheth more intrinsically the essence and origin of our nature, to be

Caluin contra Seruetū
pag. 105.

Calu. inst.
Lib. 2. cap.
13. ¶ 3. 4.

conceaued of the seede of man : & that to be formed of a virgin, is much more repugnant to nature, and sith the beginning of the world hath bene wrought more seeldō, thē a body to be ἀπειρατος or ἀόρατος whereof he talketh so peremptorily, or ἀπνοτος, which others of his secte vrge, & is more to the purpose, that is, not *circumscrip*t, nor *visib*le, nor *local*, whereof the first was practised in the selfsame body, in his natiuitie, resurrection & ascension, and in S. Peter Actorum. 12. The second is more common, and was not only in our Saviour, whē the Iewes meante to haue *throvven him downe headlong from the hill*, and *he passing through the middes of them* went his waye, but also in Elizeus, when the hoste of the King of Syria hauing him in the middes of them, yet saw him not, & in S. Felix a martir & priest of the citie of Nola, of whom S. Paulinus bishop of the same citie writeth, that in time of persecutiō, when the citizens, such as were infidels wel acquainted with him, would haue apprehēded him, they could not see or discern him being in the middes of them : although (which is more straunge) the faithful at the same instant saw him, & knew him, and

Petrus spō-
te sua vin-
clis labēti-
bus eq: car-
cere proces-
sit clauso.

Pauli. nata-
li. 4. B. Feli-
cis.

See the new
testament in
S. Ihon. 20.

v. 19.

Lec. 4. v. 19.

4. Reg. 6. v.
17.

Notū non a-
gnouere sur-
rentes. Feli-
cemque ro-
gāt Felix vbi
cernitur &
nō cernitur,
ipse nec ip-
se uir est, cū
sit prope, lō-
ge est, igno-
tus: notū f-
que suis fit
cūibus idē
discernere

and perceaued in him no difference or
 chaunge at al. So that at one and the self
 same time, he was visible and inuisible,
 knowen and vnknowen, endued with
 his accustomed figure, proportion, and
 lineaments, & yet altered & chaunged
 and so forth, subiect to other such mar-
 uelous accidentes, as M.W. fondly and
 falsly nameth contradictions. The third
 is so far beneath the omnipotency of
 God, that by the vulgar opinion of
 Philosophers, the first heauen being a
 perfect natural body, is notwithstanding
 ἀσπορ in no place, and therefore much
 more may we yeld this prerogatiue to
 Christ the Lord of heauen and earth,
 whose worde & wil, is the very rule &
 squire of nature. And let M.W. see how
 vrging so vehemently his proposition,
Christes body is per omnia nostris corporibus
ἀποσπορ sauing glory and immortalitye: and
 he hath all the propertyes of a true and hu-
 mane bodye, how he will free him self
 from the filthy and wicked heresies of
 the Ebionites & Nestorians. Who vpon
 this general proposition, may & must
 inferre their opinions, that Christ was
 begotten betwene our Lady & Ioseph
 as other men are. they may and must
 infer, that Christ assumed as wel the
 per-

fide vultum
 credētibus.
 Paulin. na-
 tal. 5. B. Fe-
 licis.

Epiphan.
 lib. 1. Here.
 30. Socrat. l.
 7. ca. 32.

person, as the nature of man: the personalitie, being a thing much more nylic, and essentially ioyned to the nature, the are these accidental qualities of visible and circumscrip, which here are objected.

Thirdly, I answered that this absurdity was forseeene by the auncient fathers, who for al that were neuer induced to inuēt this distinctiō that you haue found out, that is, to deny the verity of Christes presence. *Let vs euermore beleene God (saith S. Chrysostom) albeit it seeme absurd to our sense & cogitation that vvhich he saith, albeit his vvords surpasse our sense and reason. Thus as in al things vve ought to doe, so especially in the sacramentes, not beholding those thinges, vvhich lie before our eyes, but holding fast his vvordes. For in his vvordes vve can not be beguiled, but our sense is easily deceaued. Therefore sith he said This is my body, let vs beleene it vvithout casting any doubt, and vvith the eyes of our vnderstanding conceaue the same. The lyke is vsed by diuers other fathers, which they neuer needed to haue spoken, neether could haue spoken with reason, had their faith bene so agreable to the rules of Philosophie, as you would now make it.*

Chrysost. in
Math. hom.
83.
M.W. argument relected by the
auncient fathers.

Fourthly

Fourthly, I say that your owne brethren and maisters, though in other heresies they agreed with you, yet in this kind of argument detested and abhorred you. So the Historiographers of Magdeburg, in their fourth Centurie where they proue by many authorities of S. Ambrose, S. Hierome, S. Hilary, S. Epiphanius, S. Nazianzen, S. Basil, and others, the verity of Christes presence, dedicating the same to the Quenes Maiestie, thus they speake vnto her. *And this (most excellent Quene) is not to be overpassed, that vvhereas nowv there growv euery vvhere, diuers as it vvere factions of opinions, amonge vvhich, some flatly by Philosophical reasons make voyd and frustrate the testament of our lord, so as they take avvay the body & bloud of Christ touching his presence and communication, according to the most cleare, most euident, most true, and most puissant vvordes of Christe, and deceaue men vvith marueilous equiuocation of speech: principally your maiestie hath to provide, that the sacramentes may be restored vvithout such pharisaical leauē &c.* And Melanchthō, whom Peter Martyr maketh equal for learning and godlines, with S. Austin, S. Hierom, S. Leo, & the auncient fathers, debating this matter with Oecolamp-

4.

M. W. argument abhorred and condemned by the more learned protestants.
Cent. 4. ca. 4
col. 241.

Ibi. in prefat. pag. 9.

Per. Martyr
in dialog. de corpore
Christi in
loco. fol. 107

Lib. 3. epist.
Zuinglii &
Oecolamp.
fol. 132.

ibi. fol. 140.

Fulmina
erunt.
Westphal. in
Apol. contra
Caluin. c. 19.
pa. 194. anno
1558.

lampadius, There is no care (saith he) that
hath more troubled my mynde then this of the
Eucharist. And not only my self haue way-
ghed what might be said on ether syde, but
I haue also sought out the iudgement of the old
writers touching the same. And when I
haue laid al together, I find no good reason,
that may satisfie a conscience departing from
the propriety of Christes wordes. You gather
many absurdities, which follow this opinion
(as here we see in M.W.) but absurdities
will not trouble him, who remembreth, that
we must iudge of diuine matters, according
to Gods worde, not according to Geometric.
And not far after in the same booke. I
find no reason, how I may depart from this
opinion touching the real presence. Well it
maybe, that an other opinion more agreeable
to mans reason, may please an idle mind, espe-
cially if the opinion be furnished and com-
mended with argumentes wel handled. But
what shal become of vs in tentation, when
our conscience shal be called to accompt, what
cause we had to dissent from the receaued o-
pinion in the Church. Then these wordes
This is my bodie, will be thunderboltes. So
Ioachimus Westphalus in his Apolo-
gie against Caluine, answering this very
argument, the body of man is circumscribed
in a place, therefore at one time, it can not be
but

but in one place, therefore not in al places
 vvhere the supper is ministred: Is not (saith,
 he) this Geometrical argumēt fetched frō Eu-
 clides demonstrations, the pillar and vpholder
 of all these Sacramentaries? Deth not this
 vphold the building of their syllogismes,
 vvwhich corrupt verie many places of scriptu-
 res? Most truly is verified of the Sacramenta-
 ries, that memorable saying: Take from he-
 retikes that vvherein they agree vvith Phi-
 losophers, and they cannot stand. Take from
 the Sacramentaries that vvwhich they dravv
 from Philosophie, and howv smal a quan-
 titie vvill remaine of the great volumes of al
 the Sacramentaries? Howv long vvil it be, be-
 fore the doctrine of Berengarius fall to the
 ground? VVel and truly vvrote Tertullian,
 that Philosophers are the Patriarches of he-
 retikes. For philosophie brought forth all here-
 sies, and she begat the error of Zuinglius.

Finally, because the English church
 in their Apologie acknowledgeth Lu-
 ther for a most excellent man, sent from God
 to lighten the vvhole vvorld, and M.VV.
 saith that they vvors hippe him as their fa-
 ther in Christ, I answered as that excellent
 man of God and their father answered long
 ago. His discourse being longe, I wil
 gather shortly the summe of it, & set it
 downe in his wordes. If M.VV. would
 be bet-

Plurimos
 scriptura lo-
 cos corrup-
 unt.

The Sacra-
 mentaries
 corrupt the
 scriptures.

The ground
 of the Sa-
 cramen-
 taries diui-
 nic.

Iew. defence
 of the Apo-
 log. parte. 4
 cap. 4. §. 2.

M.W. argu-
 ment answe-
 red at large
 by Luther.

be better satisfied, I remitte him to the maine worke. First, he confesseth this argument to be *fundamentum quod habent*

Luth. To. 7.
defens. ver-
borū cōtra
fol. 388.

omnium præcipuū, the chief ground & foundation of the Sacramentaries. But he asketh, vvhhat scripture they haue, to proue

1. that these two propositions be so directly contrary, Christ sitteth in heauen, and Christ is in the supper. whereas they can bring none, he concludeth, The contradiction is in their carnal imagination, not in faith or the vword of God, vvhich teacheth no such matter. Next, vvhether-as Gods power surpasseth al cogitatio, & vworketh that vvhich is to our reason incomprehensible, and vvhich only faith beleueth: and the same God said, This is my body vvhich shal be deliuered for you, how can I persvade my conscience,
2. (saith he) that God hath nether meanes, nor abilitie to do as his vvordes sound. Then he sheweth, that although in the mind of man, these thinges are contrary, yet in the mind of God, they worke no more repugnance, then Mary bringing forth in her virginie, is against that vniuersal sentence, Increase and multiplie, or this proposition, Christ is God, ouerthroweth this other, that Christ is man. Out of which thus premised, he falleth in to a vehement exhortatio, that al Christians beware

beware of the Sacramentaries in this kind of argument, for so much as directly thereby they draw men to Paganisme and infidelitie, the principal partes of our faith being in like sorte subiect to the controule of carnal reason & humaine philosophie. *Boni isti Sacramentarii* (saith he) *sua nausea aditum parant ad Christum & Deum ipsum, & omnes articulos abnegandum &c.* These good Sacramentaries by their lothsomenesse, make a vway to denie Christ, and God him selfe, and al articles of our faith. and truly for a great part they haue already begone to beleene nothing. For they bring themselves vvithin the compassse of reason, vvhich is the right vway to damnation. and them selues knowv, that these Ethnicall cauils, ether are nothing vvorth against this article, or if they cōclude ought against this, they do the like against al. For the vvord of God is foolishnes to mans reason. *I. Cor. I.* and they vvould neuer haue vttered this, if they had any regard of the scripture, and vvere not their harts ful of infidelitie, so as their mouth speaketh of the abundance of their hart. After this he noteth the vnequal dealing of the Sacramentaries. This truly (saith he) is vvorthy of admiratiō, that none of the fathers, vvhereof there is an infinite number, did euer speake

Ibid.fo.390.

4.
The Sacramentarie heresie, the hye way to infidelity, & denyal of al fayth.

Ibid.fo.391.

5.

The vnequal dealing of the Sacramentaries in alleaging the fathers.

N

so

so of the Sacrament as do the Sacramentaries; but cleane contrary. Yet notwithstanding, if perchance they fall vpon some odd place in a doctor that soundeth to vvarde their opiniō, as vvhether S. Aug. saith, corpus Christi in vno loco esse potest, here (saith Luther) by reason of their preiudicate opinion, they snatch at that, & make much of it, vvhetheras otherwise, against the sayings of all the fathers they are most stiffe and stubburne, and sensles, & more vnmoucable, then is any rocke amidst the sea. and though the fathers all vwith one mouth affirme, yet the Sacramentaries harden them selues to deny them.

6.

Last of all against Zuinglius and Oecolampadius vsing in their bookes the selfe same reasons, which M. W. vseth here, and triumpheth so insolently, he concludeth, as I conclude against him. If these be the grounds and reasons, vvhich should certifie vs of truth, approue our faith, and confirme our conscience, then truly vve are in euill cas. If a man had deliuered me such bookes vwithout title and name, and I knew not otherwise such excellent and learned men to haue bene the authors of them, I should surely haue thought, that some iusting Comediant, or Turkish vagabond had made them in despite and derision of Christians. Verily I see not how they can be excused vwith

ibid. fo. 397

Note how
deepely M.
W. argumēt
wayghed
with Luther

Histrion, aut
erro Macho
metanus.

vvith any probable pretence, as many other
 heretikes haue had. For it appeareth, that
 they play vvith Gods vvord, of vvilfulnes &
 malice. And I thinke it can not be that such Frigidz nu-
 cold toyes and bablinges should in deede gz & legai.
 moue a Turke or a Ievv, much lesse a Christi-
 an. But that great lothsomenes and disdain
 of the sacred supper, and immoderate greedie-
 nes to defend their opinion, maketh them so
 mad or giddie, that vvhat-soeuer they take
 hold of, though it be but a strauv, yet they
 imagine it to be a svvorde or a speare, and
 that at euerie stroke they kill thousandes.
 This is the terrible argument so mag-
 nified by M. W. *quod impetus nostros non*
pertimescit, that feareth not our forces, an
 argument, which plucketh vp the ve-
 rie rootes of Christianitie, & gainsaith
 many places and histories of the Scrip-
 ture, and maketh frustrate the testamēt
 of Christ: an argument carnal & ethni-
 cal, and for such contemned of the aun-
 cient fathers, and condemned by the
 late heretikes of greatest learning: an
 argument which Luther would neuer
 beleeeue could proceede but from a
 Turke, had he not seene it in the boo-
 kes of some of the Zuinglian Sect vsur-
 ping the name of Christians: such an ar-
 gument, as he accompteth them here-

tikes, wilful and inexcusable, who are ought moued therewith: finally, such an argument, as M. W. can neuer mayntaine, except withal he mayntaine himselfe to be an Anabaptist, an Ebionite, and a Nestorian.

And thus much touching your philosophical reason. wherein I haue staid somewhat the longer, partly because you crake so much of it, as though it were verie pregnant, partly because it is an argument whereinto both in pulpit and writyng you gladly fall, & (because it standeth wel with sense and reason) easely deceaue the simple, partly also because it toucheth M. Iewels challenge, which here is disproued sufficiently. except these great States and Euangelistes, so magnified by your selues, be so fowly ouerseene, as so vehemently to auerre that, which hath no one clause of Scripture, Father, Council or Doctor to vphold it. And if they do so in this, where they vse such heate and detestation, how may we credite them in any other parte of their doctrine? how may we be perswaded, but they continually lye and deceaue vs in like sorte? But I trowe, you wil not iudge so rashly, especially of Luther, what

M. Iew. chal-
lenging tou-
ching the
real presēce
artic. 5. refu-
ted by mar-
tyrs, Confes-
sors, & doc-
tors, of his
owne reli-
gion.

what soeuer you accompt of Barnes,
Frith, Westphalus, Melanchthon, and
Illyricus, and those auncient fathers
alleaged by him and his companions.
for, seing the whole church of England
commendeth Luther for a man *so excellent*,
sent of God to geue light to the vvhole
vvorld, I hope that you being but a sim-
ple member of thar church, wil not by
defending the contrary oppose your
selfe vnto him. And certaine it is you
can not come from God, if you poore
worme resist & withstand that *excellent*
man, whom God sent to be your Pro-
phete and Euangelist. which is as mon-
strous a case, as if some simple sheepe,
should presume to direct his skilful
pastor, some ignorant scholer, to teach
his maister most learned, or some Alex- 2. Tim. 4.
ander a miserable coppersmith should
oppose him self against S. Paule, whom
Christ had made his gouernor, and fur-
nished with sufficient giftes to instruct
him and al the world besides. But you
haue (I feare) a general salue for such
fores, that you belecue nether Luther,
nether yet the church of England any
farther then they agree with Gods
worde & your owne conceite thereof.
And so still the supreme rule & determi-
nation

tion of al shal rest in your owne handes.

pag. 11.

After your reasons against the sacrament, you bring in to like purpose a place out of S. Ciril that *Christ is ascended into heauen, and is absent from vs in the presence of flesh.* vvhich if vve did not beleue, vve vould neuer say the Crede so oft as vve doe, nor keepe the day of Christes Ascensio so honorable and festiual, as you I thinke may know. Mary if you thinke, there is more pith in S. Cirils vvorde of absence, you myght better haue objected

Mat. 26. v. 11

Christes ovvne vvordes, *The poore you shal haue alvvayes vvith you, me you shal not haue,* but then for ansvvere I should haue sent you to the note vpon that verse, as I do novv also for this, the reason being al one. For, that S. Ciril vvas not a Sacramentarie, appeareth most clearely by a large discours vvhich he maketh as it vv ere of purpose against that maner of reasoning vvhich you haue geuen out in this place. Thus he vvriteth. *Quomodo potest hic nobis carnem dare &c.* The Ievves aske, how can he geue vs his flesh? Thus they crye out vpon god, not vvithout great impietie, nether remember they, that vvith god nothing is impossible.

Ciril. in
ioan. lib. 4.
cap. 13.

But

But let vs making great profit of their sinnes
and hauing a firme faith in these mysteries,
neuer in such diuine thinges, utter or so much
as thinke of such doubting. for that vword
Quomodo, how, is Iudaical and cause of ex-
treme punishment, And after a long and
good treatise against such peeuish fan-
tastical toyes as here M.W. obiecteth
for profound arguments, thus he con-
cludeth. If notwithstanding al this, thou
(Ieuu) crye stil, how is this done, I solovv-
ing thy ignorāce vwill demaund of thee, how
so many miracles vv ere done in the old testa-
ment, the passinge ouer the red sea, Moses rod
made a serpēt etc. vvherefore vve ought ra-
ther to beleene Christ, & humbly to learne of
hym, then like drunken sots to cry out, how
can he geue vs his flesh, by vv hich questi-
oning thou must needes be driuen to deny the
vvhole scripture. In vv hich vvords vve
see he reckoneth you amongst the
Ieuues, & accompteth you neth r ve-
rie learned, nor much better then an
Infidel, for these stout reasons vv hich
here you so magnifie. And Peter M.
being pressed vvith the authoritie of
this Ciril, that Christ by the mystical bene-
diction, that is, by receauing of the Sa-
crament. dvvelleth corporally in vs
(vv hich M. Ieuuel after his manner an-

To search
by reason
how Christ
is present
in the B. Sa-
crament, is
to deny al
scripture. ¶

Ciril. in
Ioan. lib. 10.
cap 13.

Iew.art. 5. ¶
10. In M.V.
translation
fo. 414. 415.

Martir de-
fens. ad ob-
iect. Gard.
parte 4. pa.
714.

svvereth verie learnedly, though
verie easely, by comparing it vvith an
other phrase, that corporally is as
much as truly, and truly may signifie
spiritually, and that is al one vvith
tropically) faith more rudely, yet
more sincerely. The flesh of Christ so to
dvvell in vs corporally, that the substance of
his body should be communicated vvith vs,
that is (as this man interpreteth it) be min-
gled vvith our flesh, it is not in any case
to be graunted, no not if a thousand angels,
much lesse if one Ciril said it. For it can not
be, that Christs flesh should so be diffun-
ded or multiplied in infinite men and places.
which sheweth that Peter Mart. tooke
not S. Ciril to be of your faith touching
this article of the sacrament.

pag. 11.

Damascene.

The place vvwhich you cite out of S.
Damascene, because you direct me
no vvhere to find it, I vvil not bestovv
the paines to seeke it. & being graun-
ted, it is not much to the purpose, and
I marueile vvhy you put it in greke
as though there vvwere some great ter-
rible bugge in it. That vvwhich vvvas cir-
cumscript (faith he) vvvas circumscript, &
uncircumscript uncircumscript, and vi-
sible visible, and inuisible inuisible. vvwhich
I take to be as true, as that a spade is
a spade

a spade, and a mattock a mattock, fier is fier not vvater, and the sunne is the sunne and not the moone. And if you meane hereof to infer your heresy, that therefore Christ is not in the sacrament, frame you the argument, & perhaps it vvill persvvade much. In the meane season that Damasc. vvvas no more of your religion, then S. Ciril, I refer you for proufe to his books *de Orthodoxa fide*, vvhere, namely in the fourth you finde a verie good and large chapter against your Zuinglian heresie. & especially against your philosophical fantasies he disputeth thus. *If the vvorde of god be liuely & forcible, if vvhat soeuer our lord would, he did: if he said, let light be made & it vvvas made, let the firmament be made and it vvvas made: if by the vvorde of god the heauens vvvere establisshed, and vvith the spirite of his mouth all the povver of them: if heauen, and earth, and vvater, fier, and eyer and al their furniture, and man him selfe vvvere persfited by his vvorde: if vvhen god the vvord so vvould, he became man and of the moste pure and immaculat bloud of the holy virgin, framed him selfe flesh vvithout the seeede of man: can not he (in the sacrament) make of bread, his ouvne body, and of vvine & vvater, his bloud? No mary can*

Damascene
lib 4. de or-
thodoxa
fide. c. 14.

Few of the
auncient fa-
thers, argue
more vehe-
mently and
directly
against M.
W. heresie &
argument
prouing the
same, then
S. Ciril. and
Damascene
whom he
citeth.

he not, saith M.W. for that is against reason, and so he should haue two bodies, one *σῶμα*, the other *ἀσῶμα* the one *ἰσχυρὸν* the other *ἀἰσχυρὸν*, &c. But S. Damascene containing such ethnickal toys, proceedeth & concludeth, that as god in the beginning said, let the earth bring forth greene hearbes, and hetherto being holpen and strengthened by that precept it so doth, so god said, this is my body, and this is my bloud, and doe this in commemoration of me, and by his omnipotent comāndement it is wrought, which thing onely faith can conceaue. How shal this be done, saith the B. Virgin. the Archangel Gabriel answered, the holy Ghost shal come vpon thee, and the power of the most high shal overshadow thee. And now demaundest thou, how bread is made the body of Christ, and wine and water his bloud? I answer in like maner, that the holy Ghost commeth vpon it, & worketh that which passeth the capacitie of reason, and reach of vnderstanding. Whereby you see, that how soeuer circumscrip remained circumscrip, and visible visible, S. Damascene neuer intended by such visible folies so to circumscribe our faith, or subiecte our religion to humaine reason, that Christes presence should be excluded out of the sacrament

ment, or the sacramēt should be esteemed a Zuinglian figure, vvhich to induce you take much paine, but to very smale effect.

CHAP. IX.

VVherein is refelled M. VV. ansvvere to certaine places of S. Chrysostome touching the real presence and sacrifice.

IN the last chapter vve had an example how sufficiently you are vvont to cōfirm your ovvne faith by scripture, reason, & fathers: here you geue vs an example how substantially you ansvvere the fathers vvhich vve vse for confirmation of our faith. Tyvo places M. Martin obiected out of S. Chrysostom against your geometrical opinion of Christes body in one place. you auoyde them so, as you geue out plaine demonstration, that you neuer cōsidered them in the author him selfe, but only tooke the answere at deliuey from M. Iewel without any farther search. Thus you write. *To Chrysostom pag. 11. teaching that Christ both leaft his flesh vvith vs, and ascended hauing the same vvith him,*
I an-

I answered, that Christ placed his flesh in heaven, and neuertheless left vs a sacrament of that flesh. And our sayth enioyeth the same euermore present. For the verie substance of his flesh, Christ no more left in earth, then Elias left his body, vwhen he ascended into heauen. For so Chrysostom wrote a litle before, that Elias was afterwardes double, there was an Elias aboue, and there was an Elias beneath. Tell me I pray you M. Martyn was that Elias body in earth, vwhen he left his cloke to Elizeus? you will not say so. So true it is vvhich Chrysostome writeth, that Christ hath left his flesh vnto vs symbolically, and yet hath caried the same into heauen corporally.

Jewel. art. 6.

¶ 4. 5.

ibid. art. 10.

¶ 2.

This is your answer, which I say, you rather allow vs (as may be thought) because Maister Jewell applieth the same to the selfe same place, albeit in my opinion elf-where he geueth you a better. For labouring to answer the place of S. Ciprian *de cena Domini. Panis iste quem dominus &c.* This bread vvhich our lord gaue to his disciples, being changed not in shape but in nature, by the almightie pouwer of the vword of Christ is made flesh, after a number of phrases alleaged against the other partes of this sentēce, cōming to the last is made flesh, he she-

he sheweth that nether this proueth the real presēce, & that hy store of lyke phra-
 ses. For S. Aust. saith, *nos Christi facti sumus*,
 we are made Christes. Leo saith, *Corpus rege-*
nerati fit caro crucifixi, the body of the man
 that is regenerate, is made the flesh of Christ
 that was crucified. Beda saith, *nos ipsi cor-*
pus Christi effecti sumus, we our selues are
 made the body of Christ. Origen saith in like
 maner of speach, *spiritus sanctus non in tur-*
turem vertitur, sed colūba fit, the holy ghost
 is not changed into a turtell, but is made a
 doue. Thus if you had answered, that
 Christ departing tooke his flesh with
 him really, & leaft his flesh behinde him
 allegorically, that is, the Christian peo-
 ple, his church, which S. Paul many ti-
 mes calleth *his bodye*, that had bene
 more probable, more to S. Chrysostoms
 discourse(& you see what doctors you
 might alleage for it) thē to say, that Christ
 tooke away with him his flesh really, &
 leaft the same with vs symbolically,
 that is, bread and wyne, which when we
 receaue at the supper, we remember
 perhaps that Christe had flesh. But be-
 cause it was ether your chaunce or
 choise to geue vs the other, let vs see
 how handsomly you frame it vnto S.
 Chrysostoms text.

1. Cor. 12. v.
 27. Ephes. 5.
 v. 23.

The

A commen-
tarie cleane
against the
text.

The summe of your answer is, that as Helias ascendinge leaft his cloke, which for certeine reasons was called Elias, so our Sauour ascending leaft vs bread & wyne, which is a signe of his body, & for some reasons is likewise called by the name of his body, but was no more his body, thē the cloke was Elias. And are ye not ashamed thus to dally & abuse the reader? Or can your ignorāce be so grosse, as to thinke that this is S. Chrysostome meaning? Or cā your reader otherwise deeme of you, then as of a man altogether rechlesse what you say, if euer he reade the place in S. Chrysostome him self? For so far of is it, that S. Chrysostome hath any such thing, that contrarywise he ouerthroweth most strōgly this your folly, and vehemently vrgeth the cleane contrary. First touching Elias, he hath some of those wordes which you alleage. *As a great inheritance* (saith he) *Elizeus receaued the cloke: and truly it vvas a verie great inheritance. And after vvarde that Elias vvas double. There vvas an Elias aboue, and there vvas an Elias beneath*, meaning (as it is plaine) that he was taken vp in body & soule, and remained beneath in power and operation, for so much as by the cloke

Elizeus

Elizeus wrought strange myracles,
such as Elias him selfe did before. And
so S. Chrysostome saith expressly. *prop-
terea & in cælum ascendens, nihil aliud quā
melotem discipulo reliquit.* Therefore Elias
ascending in to heauē, leaft to his disciple no-
thing els, but his cloke. And would he
make a like comparifon, and say the
same of our Sauour? Let vs heare his
wordes. Thus he cōmeth to speake of
Christ. *quid igitur si vobis demonstrauiero
quid aliud quod illo multo maius &c.* vvhat
then vvill you say, if I shew you an other ma-
ner of thing much greater thē that, vvith ch al-
vvay we haue receaued, vvho so euer haue bene
made partakers of the holy mysteryes? Elias
in deed leaft his cloke to his disciple, but the
sonne of God ascending leaft to vs his flesh,
And Elias did so, but him selfe being depri-
ued of his cloke, but Christ both leaft it vnto
vs, & ascended hauing the selfe same vvith
him. Therefore let vs not fainte in courage.
For he that hath not refused to shed his
bloud for vs all, and hath communicated
vnto vs his flesh and the self same bloud a-
gaine, he vvill refuse nothing for our salua-
tion. These are S. Chrysost. wordes,
which tende to set forth, not a simili-
tude, but an opposition, not an equali-
tye, but a supereminent excellencie in
our

Chrysost. ho-
mil. 2. ad
pop. Antio.
in fine.

The great
difference
betwene
Elias lea-
uing his mā-
tel to Eli-
zeus, and
Christ lea-
uing his
flesh to vs.

1.

2.

3.

our Sauour. I wil shew you an other
maner of thing (saith this holy father)
far greater then that of Elias. And how
so? and wherein standeth that so great
and singuler difference? In this. That
Elias leaft his cloke : but the sonne
of God his flesh, which none but the
sonne of God could doe. Againe, Elias
leauing his cloke, losse it, and so was
bereaft of it: but Christ the sonne of
God, (as a worke proper to his diuine
maiestie) both leaft his flesh with vs in
the world, and yet lost it not, but caried
the same flesh with him in to heauen.
Furthermore, Elias tooke some paynes
for the sauing of his people, but neuer
shed his blood for them, much lesse
could he impart to them the same: for
this was aboue the compasse or reach
of humaine imbecillitie. But Christ
both shed his blood for our redempti-
on, and againe imparted vnto vs the
self same blood, as the same doctour sa-
yth elswhere. *Quod est in calice, id est quod*
fluxit è latere, et illius sumus participes. That
which is in the chalice, is that which
gushed out of his side, and vve are partakers
thereof.

Chrysost.in
1. Cor. ca. 10.
hom. 24.

This is the most euident speach and
sense of S. Chrysostome, and no man I
sup-

suppose can be so simple, but he may forthwith see, how well this matcheth with the doctrine of the catholike church, & how dissonant it is from the preaching of your congregation: especially if he know your doctrine a right and be not deceaued with your fantastical painted words, which you sometimes vse to beguile simple fowles, seeming to aduaunce that very hyghly and magnifically, which in deed your selues esteeme most basely & cōtemp- tibly. For thinke you of your Cōmuni- on otherwise, then as of common bread and wine, withou- al grace, vertue, or sanctificatiō, with a bare figure of Christ absent, which figure your selues cā not explicate, nor shal be euer able to geue reasō, but you haue or may haue as good figures, at your common breakfastes di- ners, and suppers? This is your faith in that poynt, yf you be Zuinglians, and beleue as the church of Geneua. *The Eucharist (saith Zuinglius) or commu- nion, or lordes supper, is nothing els but a cōmemoration, in the vv'hich they that firme- ly beleue them selues to be reconciled to god the futher by Christes death & blood, sett forth his liuely death, that is, praise it, geue thanks, and preach. And when Luther*

O

obiec-

The true o-
pinio of the
Zuinglians,
touching
their Sup-
per or Com-
munion.

Zuing.tom.
2.lib. de ve-
ra & falsa re-
lig.c. de Eu-
charist.fol.

212.

Ibid. in ex-
egesi ad Lu-
therum fol.
362. 363.

Symbola sã-
tum esse.
the Sacra-
ment, only a
figure.

Ibi. ad Luth.
Confel. ref-
ponfio. duæ
fo. 435. & ad
Matth. Rut-
ling. fo. 155.
& ad Theob.
Billica. 261.
The Sacra-
ment no-
thing our
bread.

Ibi. respons.
duæ, ad Lu-
therum fol.
477.

Signa.
The Sacra-
ment is no
more the
body of
Christ, then
a painted
scutchion is
the Quene
of England
or kinge of
Fraunce.

objected to him, that he and his fellow
heretikes were diuided amongst them
selues, he answered thus. *vvhereas thou*
sayst (Luther) that there are sectes amongst
vs, it is false. both I, Carlostadius, & Oeco-
lapadius, and the rest auouch that the bread
and vvine be only figures, mary vve shife
the vvords of Christ after a diuers maner,
verba diuersimodè expeditus. And in an
other booke against Luther, It is to be
noted (saith he) that Paule I. Cor. II. after
the vvordes of the institution, calleth it no
other vvise then bread and the cuppe. For he
saith $\tau\acute{\iota}\nu\ \delta\acute{\iota}\nu\tau\acute{\iota}\nu\ \tau\acute{\iota}\nu$ that is, this bread of the sup
per or that bread, hunc bunc panẽ qui præter
panem non est quicquam amplius. this bread
this bread I say, vvich is nothing els but
bread. Al vvich he there expresseth by
a playne similitude in this sort. Behold
this is the sacramental presence of Christ in
this supper, as the Emperour or the King
of Fraunce are said to be in the kingdome of
Naples, because their banners or signes be
there, vvhereas in the meane season, the one
of them liueth in Spaine, the other in Fraunce.
But the bread and vvine are no more one and
the same thinge vvith Christes body and
blood, then those kinges banners be the very
kinges them selues, because they note vnto
vs the maiestie and povver of the kinges.
And

And that you cauill not, that this is not the faith of your Geneuian church, & so shrowde your selfe in your ordinarie cloude of wordes, whereby you seeme to speake honorably of this sacrament, heare you what Theodore Beza writeth, whom you extoll so highly.

Dico impudētes esse calumniatores &c. I say they are impudent slanderers vvhho imagine that there vvas euer any cōtrariety betwene the doctrine of these most excellent men, Zuinglius, Oecolapadius, and Caluine touching the sacramentes. I say also, that the selfe same faith in euerie respect, is proposed and defended in the Churches of Swizzerlande, Sa-uooy and Fraunce, in the Flemmish, Scottish, and (as I thinke) in the English churches also.

Beza.in epi-
theologicis
epist.1.

Wherefore this being your faith, that in the Sacrament there is nothing but bread in such sort as hath bene declared, I say with Zuinglius *panis, panis, & nihil amplius, bread, bread, and nothing els*, now compare your faith with S.Christostome, and see how handsom-lic you can patch it together. thus you must needes say. Elias departing out of this worlde leaft his cloke, but Christe leaft a thing of greater power and miracle, for he leaft vs breade and wine.

How aptly
M. W. an-
swere and S.
Christe
matche
together.

I.

2. Elias leaft his cloke and fo lofte it, for he caried it not with him, but Chrift ascending leaft vs bread and wine, and tooke vp bread and wine to heauen
3. with him. Againe (wherein Elias hath no part of cōparifon) the bloud which Chrift shed for our redemption, that he imparted vnto vs in the chalice. Here you must helpe me thorough, for I know not what you wil fay, but fure I am, one of thefe two it must needes be: ether that Chrift redeemed the worlde by wine, which is the bloud of the grape, and fo cōmunicated fuch wine and bread with vs, and this standeth iumpe with your figuratiue fupper & Communion: or that he redeemed the worlde with his owne pretious bloud, and fo communicated the fame with vs in the B. Sacrament, which is our faith, mary you will none of that. In conclusion, aduife your felfe better what you write, and thinke not with fuch balde toies to shake of fuch graue authoritie. Regarde the wordes, meaning and fcope of the author, & fo (except you be to dul) you can not be ignorant, but that you cleane peruert this father, & turne him quite vpside downe. For whereas he would infinitely pre-
ferre

ferre that facte of Christ leauinge the sacrament of his body to his Christians before the facte of Elias leauinge his cloke to Elizeus (for of our cōuersinge with Christ in heauen by faith and vnderstanding, here is no question, & Elizeus might haue, and had no doubt his minde in heauen with Elias) by your commentarie and sense, far greater was the facte of Elias then that of Christ. For the cloke was a far better and more liuely figure of Elias, then youre bread and wine is of Christ. By it Elizeus receaued greate grace & strength, as writeth S. Chrisostome, as by the which he fought agaynst the deuill and vanquished him. That your bread should geue any grace, it is agaynst your whole doctrine, and Zuinglius laboureth to proue it at large in sundrie places, callinge it papisticall, to say, that any sacrament, euen baptisme doth *aliquid momenti conferre ad sanctificationem aut remissionem peccatorum*, profite any iote to sanctifie or take away synne. Elizeus by that cloke wrought straunge miracles. so did you by your figuratiue bread neuer, nor neuer shall, so longe as the worlde standeth. Briefly, whereas Elizeus cloke cariynge with it such vertue

M.W. quite peruerteth S. Chrisost. sense and sentence.

1.

2.

Chrisost in hoc loco.

zing. to. 2.
li. de peccato origin. fo. 121. et ibid. respon. ad D. Baltazarem. fo. 105.

3.

4. Regum 2. v. 14.

4.

and power, was a thing surmounting the abilitie and reach of man, and could not be done but by the omnipotencie of god: your bread being nothing but a signe or banner, as it were a may-pole, or token of a rauerne, by Zuinglius his owne confession, the king of Fraunce or Spaine can make ten thousande as good. And the truth is, they can make much better, because theirs do no harme, whereas yours leade men the hyc way to damnatiō. Wherefore youre answer to this place of S. Chrysostome is to fond and childish.

And hereby we may haue a gesse, how substantiall ye you are like to deale with the next, which is taken out of the same father. I must needes write it doune somewhat at large, for the readers better vnderstanding of vs both. It is in his thirde booke *de sacerdotio*, where he setteth forth the high estate of the priestes of the new Testament, and that acte wherein priesthode especiallye consisteth, that is, the sacrifice: thus he writeth. *This priesthode it selfe is exercised in earth, but is to be referred to the order and reu of thinges celestiaall, and that for good reason. because no mortall man, no angell, no archangell, no creature, but the holy*

Chrysos. lib.
3. de sacer-
dotio. paulo
post initium

holy Ghost him self framed this order. Terrible were the things & dreadfull, which were before the tyme of grace in the law of Moyses, as were the litle bells, pomegranats, pretious stones in the breast of the prieste, the mitre, golden plate, sancta sanctorum &c. But if a man consider these things which the tyme of grace hath brought to us, he wil iudge all those things which I called terrible and dreadfull, to be but light, and though glorious, yet not comparable with the glorie of the new testament, as S. Paule saith. This being laide before, as it were a preface or preparatiue to that which foloweth, he then cometh to that place, out of which M.W. culleth certaine wotdes. For (sayth he) when thou seest our Lord sacrificed, and the prieste earnestlie intent to the sacrifice, and pouring out his prayers, and the people about him imparted and made red with that pretious bloud, thinkest thou thy self to conuerse amongst mortall men, and remaine on the earth? And immediatly, ô miraculum, ô Dei benignitatem, ô miracle, ô singular goodnes of God, he that sitteth with his father above, at the self same moment of tyme is handled with all mens handes, and deliuereth him self to those that will receaue and imbrace him. and this is done

se more p²
p^a: 230.

The excellency of the priesthode of the new Testament, aboue that of the old.

2. Cor. 3.

Intingi & rubificari.

playalie in the sight of all men, without any deceate or illusion. Of this place M. Martin inferreth, that M.W. reasoning, Christ is in beauen, ergo not in the Sacrament, is wicked & refuted by the old fathers. But M.W. replyeth, no. And I will geue

Pag. 12.

A bad way
to make the
afrayde, if
they vniuer-
sally knew
& beleued
the contrary,

you your answer (sayth he) out of the same place. for here Chrysostome affirmeth that we see our Lord sacrificed in the supper, and the people imparted and made red with the blood, and that this is done in the open sight of all that are presente. But vvhose seeth ether our Lord truly sacrificed, or one droppe of blood, with which the people are made red, so as all see it, as Chrysostome writeth. Therefore as we see Christ sacrificed, and the people embrued with his blood, so we receiue him in our handes. In these wordes, Chrysostome would both amplifie the dignitie of priestes, vnto vvhom Christ gaue power to minister the sacrament of his bodie and blood, and make the people afrayde, that they which come to this supper, should bring with them godlie and religious myndes, as though they should take Christ him selfe in their handes. The substance of the answer is this. Chrysostome in the same place sayth: we see Christ offered, which in truth is not so, but by a figuratiue speech: therefore when he saith

Christ

Christ is in heauen and in the Sacrament, *it is not simplie true, but by like phrase and figure.* But whereunto then tende al these great wordes and perswasions of this father? to honour *the priests office,* and make *the people asrayed.* and were there *priestes* in the church in those days? No. but by *priestes* you must vnderstand *ministres.* and then, *a simili,* by *the sacrifice* he speakeh of, that is *the masse,* you must vnderstand *the Communion,* that is by *Catholike religion,* you must vnderstande *heresie,* and by *light, darknes.* But I wil go thorough the branches of this answere in order.

First, whereas you make that a thing most assured and certaine, that no man seeth Christ offered, except you meane in your English supper, you are greatly deceaued For in the church Catholike we see Christ offered, and that not in phrase of speach only, as the protestants may be said to do iniurie to Christ, when they abuse his image, but in veritie and truth of doctrine. And S. Chrysostome with the rest of the fathers, neuer thought or spake otherwise. How oft hath S. Chrysostome, *quod summo honore dignum est, id tibi in terra ostendam.* That *which deserueth most ho-*

We see
Christ offered
in the
church.

Chrysost. in
1. Cor. 10.
hom. 24.

nor, that vvil I shew thee on earth. and in the same place. The royal body of Christ is in heaue, vvhich nowv in earth is set before thee to be seene. I shewv vnto thee, not angels, not archangels, not heauens, not heauen of heauens, but I shewv thee the verie Lord him selfe of al these. Perceauest thou not, howv not only thou seest in earth and touchest, but receauest also the soueraine and principall thing that is? And in the same place. This body vvhich thou seest on the altar, the vvise men adored in the manger. But it were tedious to note out such places, which are common in euery booke. This rather I would wishe M. W. to vnderstand, that where it hath pleased God in certaine creatures to exhibite his presence after a more special and singular sort, there in a more special and singular maner, truely we may & ought to beleue that we see our Lord. God is by essence, power and operation, present in euerie creature, yet in seing a beast or tree, we may not say as Iacob doth in Genesis, *vidi dominum facie ad faciem*, I haue seene God face to face, when he wrestled with the Angell: or as Moses, Aaron, Nadab, and Abiu in the mount *viderunt deum Israel* sawv the God of Israel, and vnder his feet

Genes. 32.
Ver. 30.

Exod. 24.
Ver. 9.

as it were a worke of sapphyre stone, or as the prophetes many tymes sawv God 3.Reg.22.
ver.19.
Esa.6.v.1. sitting vpon his throne. Which if it be true,

how much more boldlie and truely may we affirme, that we see Christ in the B.Sacrament, where we haue most certaine warrant, that his humanitie & diuinitie are presente after a most singular, and effectual, and substantial maner.

Our sauiour talking with the blinde man vnto whom he gaue sight, sayd to him. *doest thou belecue in the sonne of God?* he Ioan 9.v.38

answred & said, vwho is he lord that I may beleue in him. And Iesus said to him. both thou hast seene him, & he that talketh vvith thee, he it is. and forthvvith he fell dovvne

and adored him. This by your opinion must be false, because he only saw the external lineaments of a mortal man, but saw not, nor could see the sonne of

God, being him self God: *and god no man hath seene at any tyme, and not only* Ioan.1.v.18.
1 Tim.6.
v.16.

no man hath seene, but nether can see. for as Exod.33.
ver.20.

God him selfe sayth, *non videbit me homo et viuet, man shal not see me and liue.* Yet

as Christ was truth it self, so he taught truely, and by reason of his diuine and eternal person ioyned to that humanitie, the poore man saw the eternal sone of God: and so though after a far diffe-

rent

rent maner, those prophetes and Patriarches saw God. And therefore to you it should not seeme straunge, if S. Chrysostome and the Catholikes professe, that truly they see Christ offered. for most true it is. It should seeme no more straunge I say, then it was straunge for Christ to poynte to that which he had in his handes, and gaue to his Apostles, and say withal, *this which you see, is my bodie, and the same, which shal be deliuered for you.* which body deliuered for vs, if it were Christ, then the Apostles by Christes demonstration saw Christ, and in such sort as we see him.

2. Cor. 11.

1. So that first I answered, that your taking that for a thinge plaine and euident amongst vs, which is cleane contrarie & most false, proceedeth of ignorace of the Catholike faith against which you write, & so couinceth you of rashnes to refute that which you vnderstand not.

2. Next I say, that you are as ignorant. in the doctrine of your brethren the Lutherans, for this they affirme as wel as we, though far more absurdlye. For reteyninge stil the substance of bread & wine, yet because of the real presence, they acknowledge that bread to be the body of Christ, and so see the body of Christe

Christe, and applie hereunto, that auncient rule of our forefathers *νοτιωσαν ιδιω-ματων*, and thereby adore it, and geue to it godlie honor, and beleeeue that they take, receaue, and touche Christe him selfe, and accompte you, not to be their brethren, (though you so basely will needes clayme their kinred) but to be brethren of the old Ethnikes & Apostataes, who for like beleefe scorned & mocked the auncient Christians, as you do vs now. So Martin Luther confirming that, which in the first place I haue said of gods exhibiting him selfe to vs in creatures, writeth thus. *Although Christe be euery vvhere in all creatures, yet vve may not looke for him vvithout the vvorde. VVherefore he hath appointed vs a certayne vvay to finde him, how and vvhere he is to be sought and founde. This they see not, nether understande, vvho say it is absurd to affirme or beleeeue that Christ is in bread and vvine, because they vnderstand not vvhat maner thinge the Kingdome of Christ is &c. He is most present in his vvorde, albeit he is not present in that sort, as he is here in the sacrament, by vvhich he exhibiteth to the Christians his body and bloud by the ministerie of the vvorde ioyned in bread and vvine. And that the*
old

Luth. Tom. 7
serm. de Eu-
charistia. fo.
337.

Ibid. fo. 335.

the zuingliā
Communiō
plaine ba-
kers bread.Infidels and
Apostataes
forefathers
of the Pro-
testants, in
mocking &
scorning
the Sacra-
ment.Kemnit. in
exam. conc.
Trident. cō-
tra canones
de eucharis-
tia.

old Paganes in this kinde of infidelitie were the fathers of our Zuinglian Protestants, he sheweth in the same place writing thus. *The devil laboureth (saith he) to sup up the egge and leaue vs the shell, that is, from the bread and vvine to take a-vvay the body and bloud of Christe, so that nothing remayne, but playne bakers bread. And here they mocke vs at their pleasure, callinge vs shamefullie, sarcophagos, and hamoporas, eaters of flesh and drinkers of bloud, and that vve vvorshippe a god made of bread, as they say: as of old that naughtie man, & loden vvith all synne. Auerroes sayd. vvho slydinge backe from our sayth, slaundered and reproched the saythful Christians, sayng that there vvvas not vnder the sunne a more vvicked people, then vv ere the Christians, because they deuoured their ovvne God, vv hich vvickednes no people euer is read to haue committed. And Kemnitius in his examen Concilii Tridentini, vpon this groude of the real presence, approueth the custome of the Church in adoringe Christ in the sacrament, by the authoritie of S. Augustine, and S. Ambrose in Psal. 98. by Eusebius Emisenus, and S. Gregorie Nazianzene, and saith it is impietic to do the contrarie.*

3.

Thirdly, if you had bene but so con-
uulsante

uerfante in Caluine as your profefſion requireth, you could not ſo far haue bene ouerſeene in this eaſie diſtinction knowen to Catholike, Lutheran and Zuinglian, although when Caluine wrote thus, perhaps he was more then halfe a Lutheran, and not ſo far gone in Zuinglianisme as after. In his little booke *de cena domini* thus he writeth.

Calu. de cena Domini inter opuscula.

The bread and vvine are rightly called the body and bloud of Chriſt, becauſe they be as it vvwere inſtruments, by vvwhich Chriſt doth diſtribute them vnto vs. vve haue a verie apte example in a like matter. VVhen god vvould that the holy Ghoſt ſhould appeare in the baptiſme of Chriſt, he repreſented him in the figure of a dove. Iohn the Baptiſt rehearſing the ſtory, ſayth that he ſawve the holy Ghoſt deſcending. If vve looke narrowly, vve ſhall finde that he ſawve nothing but a dove. For the eſſence of the holy Ghoſt is inuiſible. Yet becauſe he knewv that viſion to be no vaine figure, but a moſt certaine ſigne of the preſence of the holy ghoſt, he boldly affirmeth that he ſawve him, becauſe it vvwas repreſented in ſuch ſort as he could beare. So in the communion, vvwhich vve haue in the bodyes bloud of Chriſt, the miſterie is ſpiritual, vvwhich vve can nether ſee vvith eye, nether comprehend vvith humane vvitt

Iohn. i. v. 32.

The Sacra-
ment in
what sort a
figure.

vv. 11. Therefore is it shew'd vs by signes,
yet so, that it is not a naked or only figure,
but io'ned to his truth and substance. Right-
lie therefore is it called the body, vv'ich it
doth not only represent, but also exhib'it vn-
to v. Thus Caluine, teachinge and pro-
unge by scripture, that truely we see
Christ (though not in his owne forme)
partly because the sacrament is a figure
vv'ich hath the veritie io'ned vv'ith it, and
therefore may wel haue his denomina-
tion of the principal, partly because be-
yng inconuenient ether in respect of
gods wisedome, or of our infirmitie, to
receaue that glorious body in his owne
forme (which reason Theophilacte,
S. Damascene, S. Cirill, S. Chrysostō,
and other fathers geue) god hath ap-
poynted these externall sacramentes
for instrum'ntes, by meanes wh' reof
we might truly be made partakers of
that, which otherwise we shoulde ab-
horre.

But graunt we now to M.W. that
it is only a phrase of speech to say vve see
Christ or his body and blood, how folow-
eth his reason, therefore it is also but a
phrase of speech to saye, the body is
there at all? Suppose a man may stand
in argument that the Apostles seing the
humanitie

humanitie of Christ, sawe not the sonne of god, sawe not the creator of the world, will your philosophie or diuinitie serue you to infer, ergo that person or man, whom they beheld, was not the sonne of god? Agayne what logicke, what wit permitteth you from one particular, to conclude as many as you list? It is a figure when we reade in scripture, god hath hands, face, nose, trils: ergo it is a figure when we reade that Christ tooke flesh of the virgin. It is a figure when Christ said, that he descended from heauen: ergo his ascension is not true but imaginarie. It is not possible for vs in the height & excellencie of the diuine misteries, and the basenes of our vnderstanding and barrennes of our tongue scarce to thinke, much lesse to speake of them, but we shal fall in to some vnproper termes, as appeareth by the whole course of diuinitie. From which necessitie, he that taketh this licence, which M. W. alloweth to him selfe, & from one word spoken figuratiuelie, at his pleasure will deduce the like of an other, he will make Christian religion as variable as is the raynebowe, as vnconstante as the wethercocke. And yet

The Protestants by their analogie of faith, of euery place of scripture or doctore conclude what they lyst.

Ioan. 3.

this loſe kinde of talking (for who can call it reaſoning) is the verie roote and mother of the Zuinglian goſpell, for vpon this piller was erected the ſacramentarie hereſie in Zuricke, as Zuinglius him ſelfe ſignifieth: for thus he reaſoned. When Chriſt ſayd *this is my body*, he ſpake tropically, becauſe when Moyſes ſayd, *the lambe is the paſſover* (which notwithſtanding is a text of his owne coyning, as Luther pro- ueth againſt him) this is a tropical ſpeache. Agaynſt which, Luther reply- ing and ſcorning, ſayth it is as valiant & wyſe a proufe, as if a man would argue *that Sara or Rebecca brought forth children and remayned virgins, becauſe our Ladie did ſo: or that Pilate and Herode were two glorious Apoſtles of Chriſte, becauſe Peter and Paule were.*

The Preſent
and by the
to ſignifie
the
the place of
the ſacrament
the
the

Luther to. 7.
deſent. ver-
borum coe-
niz fo. 386.

Impossible
to interpret
S. Chryſoſt.
of the En-
gliſh Com-
munion.

ſupra pa. 37.

But ſee you not ſaith M. W. that S. Chryſoſtome is full of vehemencie and amplification? He is vehement I confeſſe, & perhaps amplifieth. But where- in is he vehement, or what doth he am- plifie? a lye or a truth? a truth, to witte the *dignitie of prieſts*, ſay you. Then there were *prieſts*, and ſo there was a *ſacrifice* by your owne definition. and playne it is that S. Chryſoſtome ſo much ad-
uaun-

uaun-

vaunceth the priest in regarde of the sacrifice. Now this amplificatiō must rise vpon a true grounde, othervvise he may rather be said to magnifie a lye, then to amplifie a truth. Then gather me out of S. Chrysost. any one truth vvhere vpon he doth thus enlarge and vse his vehemencie. Nay consider by your opinion and faith, vvether almost euery vvorde in this place be not a lye. *VVe see Christ sayth he. that is a lye, and novv refuted by you. VVe see him offered, that is a lye, and a blasphemous lye. The priest bēt earnestly to the sacrifice, that is a lye, for there vvas no such sacrifice within six hūdred yeres after Christ. The people receaue the pretious blond, that is a lye, for no man beleeued the reall presence vvithin six hundred yeres nether. O miracle (saith S. Chrysost.) ô singular goodnes of god, he that sitteth vvith his father aboue, at the selfe same momēt of tyme is receaued in the church at the priests hands. that is a lye, for so should the body of Christ at one tyme be in a thousand places, vvich is agaynst M. Ievvels sixt article, & therefore needes it must be false, so to speake or thinke. What truth novv remayneth for S. Chrysostome to amplifie,*

M. Iewels
17. article.

The 5. article

The 6. article

vvhereas euerie vvord he speaketh
 beyng taken as it standeth, according
 to your religion is false? Belike he
 meāt to aduāce such dealing of bread
 and vvine as you vse in your congrega-
 tions, and consequently your mini-
 sterie vvhich is promoted to so vvor-
 thie a vocation. But vvhat sentence,
 vvhat vvord, vvhat sillable hath he to
 that purpof? yet graunt it be so. The
 your faith and religion being all one
 vvith S. Chrysostomes (as you tel vs) let
 your ministers vse such amplificati-
 on to their people (and you neede not
 to be ashamed to borrowe or learne
 of so excellent a doctor) and see vvhe-
 ther loth the people vvill not crye
 out vpon them as false prophetes, and
 the Commissioners bring them vvith-
 in the Premunire, for preaching a-
 gaynst the pure gospel receaued and
 authorised by parliament. Let them
 preach that *they offer and sacrifice their*
lord and maister, that they are ear-
 nestlye bent to performe that dutie of
 priesthode, that at their hands *the peo-
 ple receaue the precious bloud of Christ*, let
 such preachers be brought before you
 M. W. as th. publike professor of di-
 uinitie, and I appeale to your consci-
 ence,

ence, vvnether you vwill allowv such preaching as an amplification of their in nisterio. & not condemne it as vvicked, and detestable, and blasphemous against the gospel.

Finally M. W. could in no place 6. more vndiscreetly haue vsed this manner of ansvvere then here. For S. Chrysostome so placeth the sacrifice of the church betvvene two notorious sacrifices, and maketh the comparison betvvene all three so nighly and exactly, preferring alvvayes ours by infinite degrees of excellencie, that a man vvith halfe an eye may see that M. W. thrust it in rather because he had so read in M. Ievvel, then because he cōsiderately perused the place himselfe. Before the vvords pertayninge to the sacrifice of the church, S. Chrysostome thus speaketh of the Leviticall sacrifice. *All thinges vvere terrible and dreadfull about that sacrifice and priesthode: but if you match it vvith this sacrifice and priesthode, vvherein by the priest, our Lord himselfe is sacrificed, all that is nothing as in the vvords set downe in the beginning appeareth. Immediately after, thus he proceedeth. vvilt thou see the excellencie of this holines by an other miracle?*

True sacrifice in the church.

Chryso. vbi supra. 219

put before thy eyes Elias and that infinite multitude aboute him, and the sacrifice layd vpon the altar, the prophete p. vring forth his prayers, suddenly fyre descending from heauen and consuming the sacrifice, all straunge and full of admiration. *Ab illis sacrificis ad nostra sacra te transfer*, from that sacrifice turne thy selfe to beholde our sacrifice, and thou shalt see that ours is far more vvonderfull and passing all admiration. For here is the priest caryinge not fyre, but the body Ghost, from vvhom grace floweth in to the sacrifice &c. Wherefore, vvhereas he beginneth vvith a true sacrifice, and endeth vvith a true sacrifice, and compareth the middle vvith the extremes as a most true and excellent sacrifice, and affirmeth it so to be, and vseth the other tyvo for no other purpose, then by the abasinge of those sacrifices to aduaūce the dignitie of this singular sacrifice: for one to come now and against such euidence, vpon one or other metaphorical vvord (vvhich in such diuine things can not possibly be auoyded) to say, al is metaphors, & he meāt no such thing &c. it is an argument nether of witte, nor of learning nor shamefastnes, nor conscience. it is a manifest signe of one, that nether see-
keth

keeth after the truth, nor careth what he sayth, nor regardeth man, nor feareth god. but passe we on.

CHAP. X.

Of the place in S. Lukes Gospel cap. 22.

corrupted by Beza.

BEFORE you come to iustifie the corruption of S. Lukes Gospel, whereof your graund Capitayne Beza is attainted, very orderly you beginne with the commendation of so singular a personage, sayng that M. Martin with the rest of his aduersaries, in respecte of him be but Pigmees, vvhom if he could once see, he vvould forr them vp in a bagge, and knocke out their braynes, as Polyphemus did to Vlisses companiōs, wherein you speake perhaps truer then you are aware. For indeed, in murdering men he hath better skil then he hath in his bible, as cūning as you make him, whereof all Fraunce is witnesse, vnto which he hath bene a knowen Catiline and fierbrand, and hath in deed bene the cause that some good men haue bene so vsed, as you threaten he would vse

Pag. 11.

insutos in
culcum al-
luderet.

Vide orat.
Pet. Frar cō
tra ſcđarios.
Item epiſt.
Bezz 41.

Writers a-
gainſt Beza.

his aduerſaries, as in the ſtories of the
ciuil warres of Fraunce we reade. Many
that you wiſhe ſome man to write a-
gainſt him, whoſe tonge he vnderſtan-
deth, as though ſuch wanted, this argu-
eth that ether you are very ignorant, &
know litle out of your owne territorie,
who thinke there are none ſuch, or els
that you are not his frind, who wiſhe
him more enemies: whereas he hath
ſtore of ſuch, more then euer he can
turne him ſelfe vnto, and therefore li-
eth continually as it were broken in
backe and wind, groueling vnder ſuch
heauie burdens as he is charged
withal. And although I take not vpon
me to know much in his affaires (and
I wiſhe withal my hart I knew leſſe)
yet thus much I am aſſured of, that not
only Catholikes of excellent fame and
learning, ſome of the renowned Bi-
ſhops & doctors, haue written againſt
him in ſuch a tonge as he wel vnderſtā-
deth, as Claudius Santeſius, Eſpenceus,
Vigor, Lindanus, Franciſcus Baldui-
nus, Michael Fabricius & his nephew
Gabriel, but alſo Lutherans and Cal-
niſtes haue plied him with ſuch boo-
kes: as for example, Heſhuſius, Flacius
Illyricus, Selneccerus, the Vniuerſitie
of Iena

of Iena in Germanie, Sebastianus Castalio, Carolus Molineus, besides many other Polonians, his owne scholars, whose names I know not nor list to learne. These Pigmees and dwarfes, how little so euer they were, in countries Catholike and Lutherish, and in many places professinge Zuinglianisme, haue so put out the eye and diminished the estimation of your Poliphemus, that of the Catholikes he is knowē to haue bene but a wicked sicophāt, of detestable manners, a feared conscience, and meane learning, and of the Lutherans, he is accompted as ill, howsoeuer among the ministers of England, where perhaps *Luscus* may *regnare inter cecos*, he is esteemed for a maruelous Euangelist, as it were an other Hercules or Atlas, that holdeth vp your gospel with his shoulders.

But let him be as huge as may be, as big and great as you would make him: he had neede be as great as Gargantua, or the great diuel of hell, if he beare away that which we charge him withal, though you lay to your shoulders to helpe him as wel as you can. M. Mar. accuseth him that he controlet h our Sauiour, setteth the holy Ghost to schole, &

Vide orat.
Pet. Frar. cō
tra scđarios.
Item epist.
Bcz 41.

Writers a-
gainst Bcz.

his aduersaries, as in the stories of the
ciuil warres of Fraunce we reade. Mary
that you wishe some man to write a-
gainst him, whose tonge he vnderstan-
deth, as though such wanted, this argu-
eth that ether you are very ignorant, &
know litle out of your owne territorie,
who thinke there are none such, or els
that you are not his frind, who wishe
him more enemies: whereas he hath
store of such, more then euer he can
turne him selfe vnto, and therefore li-
eth continually as it were broken in
backe and wind, groueling vnder such
heauie burdens as he is charged
withal. And although I take not vpon
me to know much in his affaires (and
I wishe withal my hart I knew lesse)
yet thus much I am assured of, that not
only Catholikes of excellent fame and
learning, some of the renowned Bi-
shops & doctors, haue written against
him in such a tonge as he wel vnde-
stā-
deth, as Claudius Santesiū, Espenceus,
Vigor, Lindanus, Franciscus Baldui-
nus, Michael Fabricius & his nephew
Gabriel, but also Lutherans and Cal-
uinistes haue plied him with such boo-
kes: as for example, Heshusius, Flacius
Illyricus, Selnecerus, the Vniuersitie
of leua

of Iena in Germanie, Sebastianus Castilio, Carolus Molineus, besides many other Polonians, his owne scholars, whose names I know not nor list to learne. These Pygmies and dwarfes, how litle so euer they were, in countries Catholike and Lutherish, and in many places professinge Zuinglianisme, haue so put out the eye and diminished the estimation of your Poliphemus, that of the Catholikes he is knowē to haue bene but a wicked sicophāt, of detestable maners, a feared conscience, and meane learning, and of the Lutherans, he is accompted as ill, howsoeuer among the ministers of England, where perhaps *Luscus* may *regnare inter cecos*, he is esteemed for a maruelous Euangelist, as it were an other Hercules or Atlas, that holdeth vp your gospel with his shoulders.

1. Tim. 4. 7. 8

But let him be as huge as may be, as big and great as you would make him: he had neede be as great as Gargantua, or the great diuel of hell, if he beare away that which we charge him withal, though you lay to your shoulders to helpe him as wel as you can. M. Mar. accuseth him that he controlet h our, setteth the holy Ghost to schole, &

correcteth the Euangelist. For whereas the Euangelist by Beza his owne confession wrote one thing as uttered by our Sauour, and therefore most assuredly our Sauour spake so in substance and effect, and the holy Ghost guiding the penne and hand of the Euangelist endited so, this your great Giant cometh and shouldreth them all out, altereth quite the text, sayth it is false, and geueth vs a new text of his owne. The point of the controuersie is this, that S. Luke auoucheth, that *that which was in the chalice* (for to babble about the mettall of the chalice, is more meete for William Sommer the Kings iester, then for M. William Whitaker the Quenes reader) *was the new testament in Christes bloud*, or as S. Marke and S. Matthew write, in meaning and truth al one, for easynes of vnderstanding, to common Christians more plaine, is *Christes bloud of the new testament*, and the selfe same (contayned in the chalice) *was shedd* for vs. So Beza him self geueth vs the translatiō in S. Matthew and S. Marke. Hoc (poculum) est sanguis meus noui testamenti, This (cuppe) is my bloud of the new testament, meaning by the cuppe (as him self there writeth) *that which*

The point
of this con-
trouersy,
well to be
marked.

ὅτι τὸ ποτήριον
ἐστίν, ἢ ὡς ποτήριον
ἐστὶν τὸ ποτήριον
τῆς ἀγαπῆς
μου, τὸ ποτήριον
ἐστὶν ὁ χυμὸς
τοῦ σώματος.

Beza in Mat.
26. ver. 28.
Mat. 24. v. 24

which was contained therein, *vulgata & trita omnibus linguis consuetudine loquendi*. by a common kinde of speech and familiar to every language. So that M. Whitakers grosse affectation of a litle subtiltie, is here more out of season, then *in lente unguentum*, or to mingle S. Paules discourse of Predestination, with a tale of Robin Hoode. The matter being wel & at large handled by M. Martin, I remitte the reader to him for more particular explication of euery parcel and circumstance, I wil only note the conclusion, for which al this stirre against S. Luke is kept, & perhaps it is a great reason, why in their late conference in the Tower, they haue turned him out of his auncient authoritie, and matched him with Iudith and the Machabees, which they esteeme litle better then Aesopes fables. The conclusion is, that vvhetheras S. Luke most directly affirmeth that vvhich was in the chalice to be the self same bloud that was shedd for our sinnes, hence vve confirme (as al the vvorlde may see) the old Catholike faith, and refute this new, prophane, and bakerlie Communion deuised by Carlostadius and Zuinglius. That this is the reason, vwhy

Beza

Rom. 9.

Discou. ca. 1
numb. 38. c.
17. num. 10.See before
cap. 2.The real
presence
manifestly
proued by
S. Luke.

Beza in Luc.
33. v. 30.

Beza altered the text, him self confesseth in flat termes. *Quum hac verba se constructionem spectemus, necessario non ad sanguinem sed ad poculum pertineant, neque tamen de poculo intelligi possint* &c. vvhereas these vvordes (vvhich is shedd for you) if you regard the plaine construction, apper- rayne of necessitie no to the bloud, but to the cuppe or chalice, and yet can not be vnder- stood of the cuppe or chalice (vvhich he speaketh, presupposing his heresie to be true) therefore I haue made this al- teration sayth he. That he neuer found among all his auncient copies latin or greeke, any one reading as he trans- lateth, himselfe also confesseth. *Omnes tamen vetusti nostri codices ita scriptum ha- bebant.* Albeit I thus translate, yet all our old auncient bookes had it other vvise. that is, so vvritten as it is commonly read, and as the papistes vvould haue it.

Wherefore this beinge his fault, that vpon priuate fanſie to serue his peculiar heresie, he hath altered the very letter and text of the Gospel, is he a Chris- tian, is he a common heretike, nay, is he not worse then a Iew, then a Turke, then the worst kinde of Paganes, that pretendinge the name of a Christian will defende suche a vile caitife and monster,

monster, directly against the sacred Euangelist & our blessed Saviour himselfe? and yet forsooth because this man is not only a great piller, but also for some great parte a very coynor of this new Gospel, as it were their very Euangelist, (for much of their text is made by him) he must needs be defended, though the old Euangelistes go to vvracke for it. Pardon me (Christia reader) if I seeme somewhat vehement, their dealing being such, that if men held their peace, the very infates, yea the very stones would speake, as saith our Saviour. And vvithal consider thou, vvhen they vvil geue over those barbarous Paradoxes, of feminine primacie, of baptisme not remitting sinnes, of their tropical bread &c. vvherein they stode only against the Catholiks, or at the most, against vs and their brethren the Lutherans, when as they wil not geue over, but continevv and mainteyne their trayterous and Satanicall action commenced against our blessed Saviour.

Luc. 19. v. 40

But if vve may vvithout sinne spend time in hearing what they haue to say against him, let vs attend M. Whitaker and waygh what he dareth vtter in
that

M.W. at-
guing a-
gainst the
text. of S.
Luke.
Pag. 13.

that behalfe. Thus he dispateth. The
wordes of Luke are. This cuppe is the new
testament in my blood: that is, if we follow
M. Martins interpretation, This blood is the
new testamēt in my blood, which is shedd
for you. what sense is there of these words
M. Martin, and what double blood is this?

ταυτολογία.

See you not here a manifest repetition of the
same thing rising of your interpretation?
Wherefore seing your sentence is plainly
absurde, who wil not rather with Beza
say there is a faulte in the wordes, or with
Basile read *τὸ πρῶτον ἡ ζωὴ τοῦ σώματος*.

ἀπολογία.

First
of all to beginne, you somewhat mis-
reporte M. Martin in sayng that he
interpreteth, *Hic sanguis est novum testa-
mentum in sanguine meo.* this blood is the
new testament in my blood. For though
he deduce that by necessarie con-
sequence, yet is it an other thing to say
he interpreteth it so. The interpretati-
on he geueth you precisely out of S.

The real
presence.

Chris. in 1.
Cor. 10.
hom. 24.

Chrysostome, *hoc quod est in calice, illud
est quod fluxit de latere.* that which is in the
chalice, is that which flowed out of Christs

Leo serm. 11
de pass.

The iust
blood is the
cup which
S. Luke men-
tioneth.

syde. which also S. Leo the greate very
diuinely expresseth. *Eudit sanguinem
iustum qui reconciliando mundo et pretium
esset et poculum.* he shed the iust blood which
should be both the price & the cuppe to re-
concile

concile the world, the one in his passion on the crosse, the other in the sacrament at his last supper. whereof though you may truly infer, that the blood of Christ in the chalice, is the selfe same blood that flowed out of the syde of Christ, as here S. Leo doth, yet talking exactly of propositions, you may finde a greate difference. As if a man pointing to you should saye, this man is a Calvinist or heretike, he sayth in deed, this Calvinist is a Calvinist. yet can you not deny but there is a greate difference in the proposition. Wherefore we holde you to the wordes and sense of the Euangelist, as your greate Rabbine setteth them doun, *hoc est sanguis meus novi testamenti*. This (cuppe) is my blood of the new testament, which is the selfe same without any the least difference, which M. Martingeueth you out of S. Chrysostome. Now what haue you against it? Oh say you it is *tautologia*, an absurd repetition of the selfe same thinge, for what double blood is this?

First why lye you so grossly and intolerably, as to say here is mention of double blood? If I say, this Christ is Christ the sonne of God, this Messias is the Messias & Sauour of the world, this

Many faultes committed by M.W. in his defence of Beza.

this God, is God of heauen and earth, finde you mentioned a double Christ, a double Messias, a double God, as here you finde double bloud, if we say, this bloud is the bloud of the new testament?

2. *Esa. 19. v. 14.* Againe, lett the reader see, if you be not possessed with a spirit of giddines, and what a miserable surgeon you are, who going about to cure Bezaes wounde, woude your selfe as deeply, and whiles you endeavour to excuse his Atheisme and impietie, runne headlonge on the same rocke your selfe. For what is Bezaes faulte? this, that to helpe forth his Zuinglian heresie, he corrected S. Luke in the later parte of the sentence (*shedde for you*) and altered that accordinge to his fanisie. How doth M. W. mende this? by rayling at the first parte, *This cuppe is the bloud of the new Testament*. for this (saith he) is *tautologia*. here is double bloud. here is an absurd sentence. So that now betwene you and Beza, S. Luke hath neuer a worde right, Beza reproving and mending the later parte, and you being as saucie with the former. Is not this well defended?

3. Now graunt we al these faults of

tauto-

tautologia, an *absurde sentence*, an *idle repetition* &c. where lie these faults? doubtlesse not so much in the Euangelist, who wrote them, as in our Sauour who spake them. Suppose I say it seeme harde to your delicate and Ciceronian eares. must therefore Christ be sett to schole to learne his lesson of that fierbrande of sedition, that sinke & gulfe of iniquitie Theodore Beza? and what is the absurditie you find in these words? *mary that that which was in the chalice was shedde for our sinnes*, and therefore consequently, it was the real bloud of our Sauour, which is plaine Papistrie and against our Communion booke. Is it so? Then to hell with your Communion booke, and you to, if that be so opposite to the Gospel of Christ, & you dare mainteyne it by open checking and controlling Christ the eternall wisdom of God.

And see what reuel we shal haue in scripture, if this vnchristian diuinitie go forward. And alwayes I desyre the reader to remember, that I am by force constraind to remaine in this base kinde of talkinge in so plaine a matter, against these enemies of Christ, that seeme to haue lost the common

Q

senses

4.

The Protestants by their example & practise, make the scripture more vncertaine and mutable then any wethercock

senses of men. S. Iohn the Baptist be-
 holding Christ saith: *Ecce agnus dei, ecce*
 Iohn. 1.v.29 *qui tollit peccata mundi.* Behold the lambe
 of God, Behold (the lambe) that taketh a-
 way the finnes of the worlde. Call S.
 Iohn to M. VVhitakers consistorie, &
 he wil make him recant his speech. For
 first Christ is no lambe, because he hath
 no woll on his backe. It is the self same
 reason, which here is vsed against S.
 Luke, about the metall of the chalice,
 Then being driuen from that, the ad-
 funditie of *tautologia* still remaineth.
 Behold this lambe is the lambe of God,
 what an idle speache is this? what is this
 double lambe? therefore sende it to
 Geneva to be cast a new in Bezacs
 forge. The Catholiks of old time to
 proue distinction of persons in the dei-
 tie, vsed that place of Genesis, *pius do-*
minus a domino, our Lord rayned from our
 Lord: to proue the Trinity of persons, they
 vsed the place of the psalme, *Benedic-
 mus Deus Deus noster, benedicat nos Deus.* God
 our God blesse vs, our God blesse vs. This to
 a Trinitarian, is *absurda sententia*, and in-
 duceth a pluralitie of Gods. vvhence S.
 Paule saith, *vnus Deus, vnus Dominus.*
 one God, one Lord what remaineth the, but
 that according to the arrest of this su-
 preme

Chriso to. 3.
 ferm. de tri-
 nitate.

Gen. 19.v.24

Victor de

persequen-

tione Van-

dalie. li. 2.

In fine.

Psal. 66.

1. Cor. 8. 6.

1. Cor. 8. 6.

1. Cor. 8. 6.

1. Cor. 8. 6.

1. Cor. 8. 6.

1. Cor. 8. 6.

1. Cor. 8. 6.

preme arbiter, we fall to newe casting of the scripture, and so in short space (no doubt) we shal growe to perfectiō, that is, to the Turks Alcoran, if we be not come so farre already. The scriptures are full of such absurdities, which neuerthelesse are absurdities only to carnal cogitatiōs, to Sathan & Sathans ministers: but to thē that haue learned in the schole of the holy Ghost, to subiect their understanding to the obedience of faith, they are nothing so. And M. W. if he had in him any droppe of religion & fayth, he should thus thinke. Howsoever I can reconcile two or three Gods with one, the bloud shedd on the crosse with that which was in the chalice, were it bloud or wine, let Christs wordes stande as he spake them and the Euangelist wrote them, and let vs afterward in the name of God, be we Lutherans, Zuinglians, Caluinists, Trinitaries or Anabaptists, eche according to his priuate spirite, search for the sense as wel as we can. Christes soule went downe to hell, saith our Creede and S. Luke. It is absurde (sayth Beza) and papisticall, and therefore for soule I haue translated *carcas*, and for hell graue, whom in so doing the English congregation

1. Co. 10. v. 3

If other heretikes should do as Beza geueth them example, within a short tyme we should haue a strange Bible.

A. Cor. 2.

Brentius &
the Vbiqui-
taries haue
written ma-
ny bookes
against the
article of
Christs As-
cension.

gation approueth. That Christ ascen-
ded into heauen, it is a fanſie of Aristo-
tle and Mahomet ſayth Brentius, and
to the Lutherans, it is *abſurda ſententia*.
ſhal they now leaue out that word, and
put in the text, for *aſcendit, euannit* or
diſparuit, *he vaniſhed out of ſight* in
ſteede of *he aſcended*, which to them is
the true and only ſenſe of the place, and
which they may and ought to do by
like reaſon and authoritie?

5.

One or o-
ther fa-
thers rea-
ding, is no
warrant for
vs to alter
the text of
ſcripture.

But S. Baſil you ſay, readeth as you
translate. graunt he did ſo. but what
translate you? S. Baſil, or S. Luke? if S.
Baſil, you haue done wel, to follow
your greeke cōpye. If S. Luke, then do
you vickedly to alter S. Luke vpon
coniecture of one greeke doctor, all
greeke copies and doctors being to
the contrarie. And vwhat if S. Baſil in
an other place reade otherwiſe? ſhal we
not make a vviſe patching of ſcripture,
if vpon euerie particular doctors cita-
tion vve alter the holie text? S. Aug.
in many places, S. Bernard, and other
good men draw exhortatiōs for their
friends, or monks, or people, and com-
monly they do it in the verie phraſe of
ſcripture. yet becauſe they knitte toge-
ther many ſentences of ſcriptures, that
be in

be in diuers places, they must of necessitie adde some words or parcels of their owne. Nether is it material, if oftentimes they leaue out one worde or a fewe words. But if by such authoritie we should alter our text, we should in short space haue so many texts, that in deed we should haue no text, because we should haue no certaine text whereunto we might trust. And why remember you not that, which in this self same place M. Martin tolde you out of Beza, who noteth it to be the custome of the auncient fathers in citing scriptures, to *allege the sense & not to sticke precisely vpo the words.* And that therefore how soeuer they reade, *that is no certaine rule to reforme or alter the vvordes of scripture.*

Discou pag.
261. nu. 15.

But here you make your aduantage of M. Martins words, and say, *if Basil cited not the vvordes, but the sense of the scripture, the Beza vvhen he so translated missed nothing of the sense.* so M. Martin doth now plainly acquite Beza, vvho before he accused. For if Basils vvords geue a true sense, and the interpretation of Beza and ours all agree vvith Basils vvords, then your accusation is false, that vve had corrupted the sense of the scripture. Somewhat you saye, and this hath some appearance, more then any

Whit. pa. 13.

thing that you haue sayde hitherto:
 6. yet you reache not home, and you are
 ouerhasty in your conclusion. S. Ba-
 sil geueth a true sense I confesse, whe-
 ther you respecte the particular matter
 whereunto he applyeth the place, or
 the generall doctrine of the catholike
 church. For his wordes are sufficiēt for
 the one and the other. And so are the
 wordes in our vulgar Latin and En-
 glish, and may well be taken as agre-
 ing with S. Basil. *hic est calix, nouum*
testamentum in sanguine meo qui pro vobis
fundetur. This is the chalice, the new test-
 ament in my bloud which shall be shedde for
 you. And whoso euer readeth and taketh
 these later wordes, as referring them
 to the bloud of Christ shedde on the
 crosse, he thinketh very well and truly
 and no man would euer finde fault
 with such a sense or citation, if it stayd
 there. For this nothing impayreth the
 other truth whereof we speake, that the
 same bloud is in the chalice. But when
 there riseth vp a new heresie by one
 truth ouerthrowing an other, and by
 one part of the sentence destroyng an
 other (as it fareth betwixt vs) this cir-
 cumstance so farre altereth the case,
 that the old father alleaging the text
 without

LUC. 22. V. 20

Great diffe-
 rence be-
 twene a Ca-
 tholike rea-
 ding indiffe-
 rently one
 way or o-
 ther, and an
 heretike
 choosng
 precisely
 one only
 way most
 seruing his
 heresie.

without any thought or imagination of heresie, did well and christianlike, the new heretike enforcing the same in defence of heresie, doth noughtely & sacrilegiously. as for example. If some good man, as S. Basil or S. Bernard, to induce his auditors to the loue of Christ, had vsed this sentence of the Apostle.

In this appeared the benignitie of our lord & sauiour to vwards vs, that not by the vvorkes of iustice vv which vve did, but of his infinite mercie he saued vs. This place accor-

Tit. 3. ver. 5.

ding to the sense, had bene well & true lye cited. For albeit *infinite* is not in the text, yet that is no hinderance to the meaning, and although I name not Christ god, yet nether that worde hindereth any thing, because in a Christian audience, it is all one to say *our lord and sauiour Christe*, or *our god and sauiour Christe*. But if there rose vp some Nestorian heretike, that should diuide Christ from god, and make two persons of this one sauiour (from which heresie Beza was not farre, as you know) now this heresie maketh that citatiō though otherwise good and sound, yet not so perfect and absolute, as it had bene to put in the worde *god*. Because in this tyme, and against such an heretike, the

In this sort
S. Peter 1.
epist. c. 2. v. 6
citeth a
place out of
Esai. 28. v. 16

Whit. contr.
Cam. pa. 155

Luke. i. v. 35

place thus alleaged is more forcible, & S. Bernard erred not in citing the first, but this heretike playeth the verie heretike in pressing it against the later. Take an other example, to make the thing more manifest. In S. Luke we reade that the angel thus speaketh to our blessed Ladie, *Spiritus sanctus superueniet in te etc. idcoque quod nascetur ex te sanctum, vocabitur filius dei*: The holy Ghost shall come vpon thee &c. and therefore that which of thee shall be borne holy, shall be called the sonne of god. who doubteth but S. Bernard or S. Thomas, and some auncient copies, albeit they leaue out the wordes *ex te, of thee*, neuertheles meane the true and perfecte sense of the place, that our Ladie through the power of the holy Ghost, cōceaued of her body, and brought forth the sonne of god? Now ryse your frindes the Ana baptistes, and amongst other heresies spreade this, that Christ brought his flesh from heauen, and tooke it not of our blessed Lady, but passed thorough her as water thorough a cundit pipe, or according to your auncient comparison when you first began your gospel, Christ was so in her, as saffron in a saffron bagge. And they being pressed
with

with this place, answered as you answered for Beza, that the true reading is to leaue out those two syllables *exte*, and so the place proueth nothing. And this they would proue by better argument then you pretend any, hauing for them some auncient copies both greeke and latin, besides the reading of more fathers then one. Cannot you in this case easily conceaue, how those fathers and writers gaue a true sense and far from the Anabaptisticall heresie, and yet the Anabaptists are wicked heretiks in vrging this correction of the text? why so? because the fathers spake truly, and meant entierly the full truth, although the sense be not so full and absolute to all purposes, and in euerie respect, namely of this new heresie (whereof these fathers neuer dreamed) as is the text it selfe in his naturall strength and force, put downe in those words and syllables as it was first by the holy Euangelist: the Anabaptistes speake falsly and meane detestably, when by that alteration they will seeme to confirme their heresie & take from the Catholike church so good a ground refelling the same, which those other fathers neuer intended.

Q 5

This

This is your very case, and so S. Basil meant truly and simply, and as a Sainte and a Christian, though Beza and you deale in the selfe same matter, falsely, and subtilly, and as it becommeth heretikes.

7. And yet one step farther, vvhhen you haue done & poked al, al that ye doe & speake, is nothing to the purpose. For suppose ye finde many Basils, and many greeke copies reading as you vvhould haue it, yet shall you be neuer for al that able to iustifie Beza, because he cōfesseth, vvhhen he so translated he neuer saw any, and therefore vvas not moued by any such reading. And therefore your plying & searching for fygleaues to couer his filthines, can no more serue the turne, then if a man should excuse Judas for betrayng Christ, by reason of the good, vvhich came thereby to the redemption of mankind. Because vvhatsoeuer vvas the euent of that actiō, he sinned therein damnably vvhoe regarded no such matter, but on'y for malice and gayne of xxx.pence, sold his lord and maister. and the selfe same is to be saide of this Judas, vvhose honestie you vvhould so fayne faine. For vvhatsoeuer may be
the

Bezacs corruption in-
excusable.
for ought M.
Wether
hath said, or
can say.

Genes. 7.

the successe of your labours in this argument, he certainly plaid therein the parte of a damnable corruptor of gods holy vvord, vvho for malice against the truth and loue of his heresie, vvithout any such knowvledge committed so sacrilegious an acte.

And the reason vvhich you make, helpeth the matter neuer a vvhit, but so muche the more discouereth your folly. Thus you argue. *If by the cuppe you vnderstande (not the cuppe it selfe, but) the blond of Christe in the cuppe, is not this a trope? vvhy then are you offended vvith vs, vvhen you your selues graunt that there is a trope in these vvords? Is it lawvfull for you to inuent tropes, & is it unlavvfull for vs to appoint one necessarie trope? Whereunto I ansvvere, first that this is also from the purpose. For be your Zuinglian heresie most true, as it is moste false, it furthereth you nothing, nor abbettereth his rashnes in altering the text. For vve may not make the scripture speake euerie truth in euerie place, much lesse may vve make it speake vile heresie in any place. Then, the forme of your reasoning is so lose, that if a man vvould studie for an argument to make sport vvithall, he could not deuise*

Wh. pag. 13.

M.W. argument.

The vanitie thereof.

deuise one more fond and ridiculous.

We allow of a trope, vvhhen vve interpret the cuppe to be the bloud, or the thing conteyned in the cuppe.

Ergo vve ought to allow your trope, in the other parte of the sentence, that the bloud shed for vs, should signifie a cuppe of vvine.

What vvith, reason, probabilitie, or sense, induceth you so to talke? vvhen riseth the coherence and connexion of this consequent? Is it this, because in one part of the sentence there is a trope or figure, therefore the other part is figurative also? as for example.

Gal. 2. v. 19. S. Paule sayth, *by the lawv I am dead to the lawv, vvith Christ I am nayled to the crosse.* and agayne. *VVe that are baptised,*

Rom. 6. v. 3. *are buried together by baptisme into death vvith Christ.* in vvich sentence the Apostle ioyneth tvvo seuerall truthes, in the first, *Christ vvas nayled to the crosse,* and *I am nayled to the crosse vvith him.* in the next, *Christ vvas buried,* and *vve that are baptised, are buried vvith him.* Now is this your argument. S. Paule vvas nayled to the crosse mystically, and this a trope. ergo Christ vvas nayled to the crosse in such maner, and that is also a trope. & vvhen the baptised are
sayd

sayd to be buried vvith Christ, it is a figure. ergo that Christ vvas buried, is likevvise a figure. If this be the knitting of your argumēt, you see vvhat pith is in it. Or is it, because of one particular figure you may infer an other? then also you haue your aunsvvere, geuen you partly in that vvwhich is nowv sayd, partly before by your father Luther, that it is as substantiall a reason, as if I should saie: Peter vvas an Apostle, ergo Pilate vvas an Apostle. the blessed virgin brought forth and remained a virgin, ergo Sara did so. Or meane you that your trope hath as good reason to support it, as hath ours? if so, vve geue you infinite difference, because vpon our trope, to vvitte, that the cuppe, that is, the mettall, could not be shed or powred out, and therefore the wordes must needes be vnderstood of the thing conteyned in the cuppe, all Catholikes now liuing, all Catholikes from Christes time, all heretikes though otherwise most peruerse & obstinate enemies of the truth, Lutherans, Zuinglians, Anabaptistes, of any secte & fashion, all creatures indued with witt and reason, man woman and childe agree, and (as Beza con-

See before
pag. 230.

Infinite difference betweene the figure of the Catholikes and that of the heretikes.

fesseth

felleth) it is a trope vulgar and vsuall to
all languages and nations. But vpon
your trope, where you interpret
the bloud of Christ by wine, and refer
the later part, not to that which was in
the chalice, and so deny the reall pre-
sence, no Catholike now liuing, no
Catholike euer liuing agreed, the
church of God from the beginning hath
abhorred it, the very grāmat & grāma-
tical cōstruction refelleth it, your owne
brethren deteste it, Luther & the Luthe-
rans condemne it, yea the Sacramen-
taries them selues many of the, account
it a very dull and blunt euasion, so far
forth, that Carolostadius the first father
of your Sacramentarie heresie, (though
he be not commonly so esteemed)
thought it a more cleanly exposition,
to say that Christ referred those wordes
hoc est corpus meum, hic est sanguis meus, to
him self sittinge at the table, as if Christ
had sayd: *accipite, manducate, take ye, and
ete, and be merie*, for I am he that must
die for al. And Hulderiko Zuinglius
that most excellent man sent from God vnto
Luther to lighten the vvhole vworld, by the
iudgement of your English church, is
so vncertaine of your trope, that he al-
loweth wel of this exposition, and ge-
ueth

Carolost. ex-
position of
Christes
wordes, *hoc
est corpus
meum.*

Apol. Angl.
part. 4. ca. 4.
¶ 2.

ueth you good leaue to folow it, and it was allowed of many thousand Sacramentaries besides him. Touching Zuinglius, his wordes are euident. Carlostadius pius homo, &c. Carlostadius that godly man (saith Zuinglius) doth interpret the wordes of the supper, as though Christ had directed them not to the bread, but to himself, saying, take, eat, for I will deliuer this body for you. This interpretation he proueth, because the prophetes foretell that Christ should be crucified, &c. And after many places of scripture brought to proue this exposition, he geueth in his owne iudgement thus. *Ego hominis pii laudo industriam, de fide gratulor, hanc Carlostadii sententiam qui probauerit, nos minime offender.* I commend the diligence of this godly man, I praise the lord for his faith, if any man will folow this his opinion, I shall lyke wel of it. So that, great is the difference betwene our trope and yours, as great as is betwene our doctrine and yours, that is as great, as is betwene truth and falsehood, light and darknes, heaven and hel: and therefore except you furnish it with better reasons then this, your figure wil remaine a poore, beggerly, heretical shift, deuised by a few of one sect, and condemned by many of the same

Zuing. tom.
2. in epist. ad
Matth. Rur-
lin. de cer-
na fol. 155.

Scripture
applied by
heretikes
to proue
any thing
be it neuer
so absurd.

same secte, and infinite of other sectes, when ours shal stand accounted a certaine truth, not only to Catholikes & heretikes of al sorts, but also to al men endewed with cōmon wit or reason.

And this is all that M.W. bringeth for the defence of Beza, wherein after a number of faultes, errors, ignorances, impieties, he hath so behaued him selfe, that he hath leaft the matter worse then he fōude it. so that in the next writing, he hath not so much to labour for Beza, so Luciferlike controlling the Euangelist in one worde, as he hath to shift for him selfe, vwho in a greater peece and more important, hath so damnably and detestably thvverted the same Euangelist and our B. sauiour, and like a playne Atheist worse then Beza, hath more defaced that first and principal part *this is the new testament in my blood*: this speach of our Lord and sauiour he hath reprobued I say, of *herologia*, *vayne repetition*, and *absurd consequence*. How much better and more honest had it bene for him and Beza both, to haue folowed the sober counsaile

Luther tom.
7. defen-
sio verborū
can. fo. 411.

of their father Martin Luther. *Ego vero (saith he) de his Sacramentariis hoc sane suaderem &c.* I truly would geue the dotting

Sacra

Sacramentaries this aduise, that seing they
 vwill needes be madde, let them play the
 mad men rather vvholly, then in parte. There-
 fore vvhereas they must aduenture some-
 vvhat, let them make short vvorke, and
 raze altogether out of the supper those vvords,
 this is my body vvhich is geuen for yovv. For
 touching their faith and celebration of their
 supper, they haue no neede of these vvords,
 but it is all one, if thus they keapte it: Christ
 tooke bread, gaue thanks, brake it, and gaue
 it to his disciples, sayng, take, eate, do this in
 my remembrance. For this proueth suffici-
 ently, that bread is to be eaten in remembrance
 of Christ. This is the vvhole and entier sup-
 per of the sacramentaries. And then to vvhat
 end keepe they in the booke, that other super-
 fluous and vnprofitable text?

Luth. sage
 counsel to
 the Sacra-
 mentaries
 in this case.

Yea as though he had foreseene this
 desperate boldnes whereunto the Zuin-
 glians are now growen, he before hand
 euen particularly and in the selfsame
 words, warneth vs of these very reasōs,
 or rather peeuish and shameles asser-
 tions, which Beza and M.W. throw
 forth for singular & mightie argumēts
 against this clause of S. Lukes Gospel.
 For what is Bezaes demonstration a-
 gainst the later part, *qui pro nobis fūditur*,
 with which he is so offended? forsooth

R

this

Beza in Luc.
22. vers. 20.

Luther ubi
supra fo. 411

Luther
thought it
vnpossible
that the Sa-
cramētaries
would cuer
grow to
such absur-
ditie as now
they defend

A good rule

Ibid.

this: aut manifestum est solacophanes, aut
potius quum hac essent ad marginem annota-
ta ex Mat. & Mar. postea in cōtextum irrepse-
runt. Either there is some manifest fault in the
Greeke, or (vvhi. b I suppose rather) vvhereas
these vvords vvere noted in the margent out
of Matthevv and Marke, after vvards they
creapt in to the text. And what saith Lu-
ther of this? Thus he speaketh to the
Sacramentaries. *Quid inepti, nihilne con-
siliū habetis &c.* vvhat ye fooles, haue ye no
vvitte? you must venture. *Dicite verba illa
primum margini ascripta, postea vero ab ali-
quo textui inserta,* say that those vvordes
vvere first vvritten in the margent, and then
by some odde felow vv thrust in to the text, and
not vvritten so by the Euangelist, seing you
haue a sure rule to proue al this: and your
rule is, that that is not true, vvhatsoever see-
meth superfluous and vnprofitable vnto you.
And what is M. W. argumēt against the
first parte, *this (cup) is my bloud of the newv
testament?* Many that this implyeth an
absurde sentence, it is *tautologia*, an idle repe-
tition. And what saith Luther of this?
vvhereas those vvordes, that shewv the real
presence of the bodie and bloud, haue nought
to do in the Sacramentaries supper, *eodem
modo hic quoque argumentari licet, mera
tautologia est hac verba in cana poni.* They
might

might do very well here also to make this argument, that it is tautologia, a vaine repetition, to put these words in the supper, and therefore they ought not to haue any place there, whereas the supper without them is described, vsed and practised fully and perfectly, and no man can shew any reason or necessitie why they should be there.

This is the proceeding of the Zuinglian gospel. that which their eternal enemie spake in scorne and derision, as a thing so ridiculous & absurd, that they would neuer admitte for shame, that haue these good felowes without shame now receaued in good sooth & sadnes. Wherefore to help them forward, if M. W. will take a litle paynes in searching old copies, perhaps he may finde some one or other, at lest some auncient father, that readeth as Luther wisheth the to reade.

And to geue him an entrance, let him looke in S. Basil, the next chapiter to that which he citeth, and he shall finde him to reade thus. *Canantibus illis accepit Iesus panē &c. vvholes they vvore at supper, Iesus tooke bread, and blessed, and brake, & gaue it to his disciples. And then leauing out the rest, putteth next, et hymno dicto, exierunt in montem oliuarum. and ha-ving sayd an hymne, they vvont forth to*

Basil. in ec-
thic. reg. 31.
cap. 4.

mount Oliuet. And perhaps if Beza liue to sette forth his testamēt once againe, well it may be with some good aduise of such brethré, he wil leaue the words cleane out of the booke, or put in one syllable more (*non*) and so mende all, as he hath done in some other places vpon as smale reason as this, as writeth Gabriel Fabricius: whose words to cōclude withall, I wil sett downē in latin, because you shal perceauē, that some man hath written against him, whose tonge Beza vnderstandeth wel inough. The booke is intituled, *Gabrielis Fabricii Responsio ad Bezam Vezeliam Eceboliam*, printed at Paris an. 1567. In that booke amōgst many other notable things, thus he writeth. *Id agis, hac verba toties repetita, (hoc est corpus meum) perinde accipiēda esse ac si dictum scriptūque esset, hoc non est corpus meum. Et fortasse vt tandem te expedias, et tot commentariorum plaustra faceßere iubeas, recurre ad talem emendationem. Et quia nostri correctores dicunt in ipsis etiā Pandectis Florentinis saepe deesse negationem, tu tali artificio statim te liberares, et aduersariis os obstruas, praesertim cum alios multos euangeliorum locos similiter scilicet emendaueris, partim ex coniectura, partim ex manuscriptis (vt ais) exemplaribus.* You labour to she vve
that

Gabrielis
Fabricii re-
sponso ad
Bezam Vezeliam Ece-
boliam. fol.
17.

that those words so oft repeated (this is my body) are to be taken as though it had bene spoken and written, this is not my body. & perhaps at length, that you may ridde your selfe, and dispatch out of the way these cart-loads of commentaries, you will flye to such a kinde of correction. And because our correctors saye, that in the very law booke of Florence, oftentimes there wanteth a negative particle, you also will vse such a shift to stoppe the mouth of your aduersaries, especially vvhere as you haue already corrected in like sort very learnedly, many places of the gospels, partly by coniecture, partly by hand-written copies, as you tell vs. Some such corrected copies if M. W. cā finde against the next time; it wil ease him of much labour & put vs to much trouble. In the meane season, this I dare promise him, he shall neuer scoure his coate cleane from those spottes with which in this defence of Beza he hath fouly stayned and soyled him selfe, so longe as the old copies of S. Lukes gospel stande in force.

Bezaes manner in correcting the testament.

CHAP. XI.

M.VV. general ansvvere to the booke of Discoverie, and of the notable impietie committed by the translatours of the English Bibles.

AFTER these particular con-
trouerfies and reprehensions
M. W. commeth now to
make a general answere vn-
to M. Martyns Discouery, which al-
though it be verie short, yet is it verie
sweete, to the singular commendation
of their English translations. The summe
is, that al is wel, nothing amisse, euery
word standeth right, so as he marue-
leth that M. Mart. was not ashamed so
notably to publish his owne ignorance
& vnskilfulnes to all the world. Thus
Whit. pa. 14. he writeth. *Albeit heretofore I liked vvell
our translations, yet novv I loue them much
more, vvhetheras I see so fewv faultes, & those
so smale & trifling can be found out and re-
proued enē of our enemies. For vvhath aduer-
sary vvas there euer so blynded with malice
that can not perceauē our translations to be
disallowved of you, vvithout iudgment, lear-
ning, or reason? Whogoddes vve translate some-
times instructions, sometimes ordināces, some-
times preceptes. εἰδωλα images, ἐκκλησία con-
gregation, πρεσβύτερος an elder, μαρτυρεῖν to a-
mend our liues, μυστήριον misterie or secrete, δι-
ακονία thankesgeuing, κατεστρωμένον freely be-
loued, ὁ θεὸς ἀνιέταις ὁ θεὸς ἰσχυρὸς god is not temp-
ted vvith euil. He must take and allow in
like maner ψαλμὸς carcas, ἀδελφὸς graue, ἀν-*

convenient table &c. *What is there here that a* Ibid.
 man can find fault withall as not translated
 well and truly? and who will not iudge
 him a reprehender to wicked & importune,
 who when he can finde no greater thing, for
 these faults, which are none at al, pronoun-
 ceth that al the vulgar translations of our chur-
 ches are to be reiected & condemned? *Hæc et*
istiusmodi nugæ, nostra crimina sunt. These &
 the like trifles are our faulres. This is M.W.
 defence of their English translations, or
 rather a frendly assercion, that al things in
 the are very wel, & therefore the whole
 booke of the Discouerie is a peeuish de-
 uise of M. Martin, proceeding only of
 malice, without iudgment, learning or
 reason.

To shew the falsitie and malitious
 wickednes of the heretikes in transla-
 ting these verie wordes so, were to
 make an other booke, and it is so well
 done by M. Martin touching euery
 particular, notwithstanding any replee
 yet made, that to handle the same againe
 were to cast water into the Teme, or
 light a candel at noone daye. Only
 this will I say in general and proue it,
 that M. Whitaker in affirming thus
 much, sheweth him selfe not only to
 be voide of wit, learning and common

2. sense, but also to be void of shame and
3. modestie, that he litle differeth from
4. an Atheist or Sadducee, that he is more hard-faced then the most reprobate heretikes of this age, the worst of his owne brethren.

I. And first, what wit or learning will allow him amonge Christians to translate εἰδωλον an image, or amonge Pagans ψυχὴ a carcass, more then minister talking of the English ministers *a slave* or *homo a dog*. He wil say, that εἰδωλον by his primitiue signification and deriuation may so signifie. Doth ψυχὴ so signifie *a carcass*? But leaue we the second, talke we of the first, and in that of al other where is like reason. I wil not enter in to any new or serious disputatiō touching this vsing or abusing of wordes: when, by what authoritie, and how far, such mutation is necessarie, or allowable. Only resting my self vpon the Protestants common and vūlgar kind of disputing, that is, vpon the first and original deriuation and signification of Ecclesiastical words, I wil by manifest and plaine examples taken from their vse and practise, shew how absurd and vnreasonable their dealing is in this behalfe. Vpon this ground, εἰδωλον
say.

say you is wel translated *image*, and hereupon because we geue reuerence to *images*, which reuerence is wel expressed by the word *λατρεία* (for the distinction betwene *δουλεία* and *λατρεία* is nothing, saith M. D. Humfrey, and he refuteth it at large in his booke of M. Iuels life: & the rest of the protestants of that secte, commonly are of the same iudgement) therefore we are condēned of you iustly as *Idololatra*, *Idolaters* for geuing honour & reuerēce to sacred *images* which in greeke are called *Idols*. Let vs note now whether this Idolatrie turne not on your owne head. Honor not you the Quene in her images, in her cloth & chayre of estate, in her maces, in her seales and letters, in keeping holie her Natiuitie & Assumption to the crowne? I somewhat disaduantage my selfe, for perhaps this in deede draweth neere to true Idolatrie. But let it passe with the rest. The Protestantes geue honour to the *images* of the Quene. *Images* and *idols* are al one, ergo the Protestantes are *idolaters*. Or more briefelie and plainelie thus. Euerie prince in his realme is an *image* of the true god, that is, an *idol* of the true god. Ergo the Protestantes in that they

L. Humfred.
in vita Iueli.
li. pag. 143.
146. &c.

The Protest-
tants idola-
ters.

worship & serue their princes, worship & serue idols, and so by M.W. iudgment are Idolaters. Againe, church you saie is vvel expressed by congregation. What is congregatio in greeke? *συναγωγη*, vvhich being a vvord made English by custome as vvel as congregation, it can not be any error to vse that in place of congregation. and *ἐπίσκοπος* in greeke, is *superintendent* or *overseer* in English, & both these translations are vsed & iustified by your English bibles. Nowv if your knowvledge be so good in the English as I take it, you can not be ignorant that an *overseer* is as properlie and vsuallie expressed in our language by this word *surueyer*, which commeth directly from *supra videre*, to *oversee*. And vvhat of al this? Forsooth that it is no error, vvhen vve talke of the *bysshops* of the English church or congregation, to vvhom you dedicated your latin translation of M. Ievvel, if vve say you dedicated it to the most reuerend *surueyers* of the English synagoge. *Euangelium* the gospel, in greeke you wot vvel vvhat it signifieth, good *nervves* or *tidinges*, and *testamentum* in hebrevv and greeke, is in English and latin *covenant*, *fædus* as Beza commōly trāslateth it, inscribing both his

Examples,
wherein
the Profess-
ants may
consider
their owne
fault in pro-
phaning ec-
clesiastical
words.

ἐπιτομή
supra videre
to suruey.

ברית
ווארענט

his Testaments the greater and lesser printed the yeare 1565, *Iesu Christi nouum Testamentum siue fœdus*. as properly a bible is nothing els but *βιβλος* a booke, for it is the selfe same vvord. Ifso, then vvhen one commeth to you, and bringeth you good newes and tidings that a benefice is befallen yovv, yovv may say, he bringeth you the gospel of a benefice, or vvhen your farmer receaueth of you a lease vvith a newv covenant, he receaueth a lease vvith a newv testament, and Lucians Dialogues, because they are *βιβλος*, therefore they are a bible, almost as good as yours.

But in one example to shevv, hovv voyde of sense & vnderstanding yovv proue your selfe in this discourse, by like reason in euery respect as you can iustifie the aforesaid vvordes, you may and must iustifie the translation of *βαπτισμός* vvashing, as wel as *ἀχαριστία* thankesgeuing, the vse of *Baal* for *dominus*, lord, for it signifieth so precisely in the hebrevv, whence commeth *Baalzebub*, the idol of Accaron called in contempt, yet according to the true original, and primitiue signification of the vvord *dominus musca*, lord of a flye 4. Reg. 1. And vvhat signifieth *δαιμόλιος* diabolus

בעל
זבוב

lus

משיח

lus in greeke? vword for vword *calumniator*, a *flaunderer*. And *angeli* ἄγγελοι *messengers*, as you translate it, Heb. i. v. 7. and *πῶμα* *vvynde*, translated likewise so by yow, Ioan. 3. v. 8. and Christ *Χριστός* *the anointed* both in greeke and hebrew, vsed so by yow in fundrie places of the bible. These being all alike, so as you can not find any exception to disproue any sillable, and so al approued by your English translations, which now you loue more then euer you did, because they are found to be without al fault, let vs suppose in our grandfathers time, some Catholike priest or Byshop in our realme to haue exhorted his people to charitie, deuotion, & reformation of their liues. Suppose he spake vnto them in this sorte.

I that am your *priest* & *bishop*, placed in this *church* by the *holy Ghost* for the feeding of your *sovles*, do denounce vnto you in the name of *Christ* our *Lord*, that except you with more deuotion come to receaue the *B. Sacrament*, and performe better your promise made to God in *baptisme*, you shal be bodie and *sovle* condemned to *hell*: your portion shal be with the *devils*, I say with *Beelzebub* and his *angels*. The meaning of this

this, euery Christian doth know, and no doubt it might, and I thinke would moue a Christian audience. Let vs now after your translations, turne the same into the phrase and stile of the new gospel, and see how it wil sound. Let vs suppose some of your youthful ministers or superintédets to make the same exhortatiō. Thē thus must it rūne.

I that am your *elder* or *surueyer* and *superintendent*, placed in this *synagoge* by the *hol'y vvynd*, for the feeding of your *carcasses*, do denounce vnto you in the name of the *Aiointed our Baal*, that except yow with more deuotion come to receaue the *thankesgeuing*, and performe better your promise made to God in *vvashing*, you shal be condemned bodie and *carcas* to the *grauē*, with the *slaunderers*, I say with the *Lord of a flye* and his *messengers*. How deeply this would sinke into the hartes of your Euangelical auditorie, let their owne conscience be iudge. But touching you, if you continue as you here begin, and say, al this goeth wel, there is no fault in it, I appeale to common sense whether you haue not as litle wit and capacitie, as euer man that bare the name of a Christian Diuine.

I say

The abuse
of ecclesiastical
words,
the ruine of
all religion.

2. I say consequently, that hereof it foloweth you haue no shame nor modestie. For vvhath Christian, had he ether of these, would not at the first warning, reuoke or moderate so grosse & filthie absurdity, whereby mult needes folow the contempt, and plaine euacuation of the whole Church, of the sacraments, of religion, of Christ? for if the *eucharist* be rightly expressed by *thankesgeuing*, & *baptisme* by *vvashing* &c. then when a man with *thankesgeuing* hath bene at a good breakefast, he hath bene at the *eucharist*, and when one of your ministers goeth to be *vvashed* & trimmed at the barbers, he goeth to *baptisme*. But what spend I words in such vanitie? Shortly thus I say, he that can swallow downe such Camels as these, and auouch such translations to be faultles, and vnworthy of reprehensiō, & forthwith condemneth the late translation set forth in this Colledg as the *most corrupt that euer vvvas made sithence the vvorld vvvas created* (for so he speaketh) against which himself with al his search and prying objecteth only two faultes, and the same not in the thing nether, but both of the rising of his ether malice or ignorance, vvwhether this mans face and forehead be made

Mat 23. v. 34

Page 15.

made of commō matter, and not rather of ſome harder metall, ſuch as the Prophet Eſay deſcribeth, *frons area frons tua*, I leaue to the wiſdome of the diſcrete reader.

Then that he is a very Atheiſt and Sadducee, bringing in doubt the immortalitie of the ſoule & reſurrectiō of the body, this alſo is as cleere and manifeſt. For if this be admitted, that when we reade in the latin & greeke, that the *ſoule goeth to hell*, the Engliſh without ſtaggering may turne it as the true meaning and ſenſe, that the *carcas, or life, or ſoule is put in the graue*, and M. W. as principal profeſſor in diuinitie, by ſupreme cenſure confirme ſuch tranſlation, where ſhal we haue warrant to proue the immortalitie of the ſoule, the laſt iudgement, the place of hel, & the eternal paines thereof? See (Chriſtian reader) for thy owne ſake this corruption in the Diſcouerie, where thou ſhalt find the cauſes mouing the heretikes thus to do. And this fault is ſo palpable and monſtrous, that the very heretikes them ſelues, I ſay his owne maiſters and brethren, yea thoſe of his owne Vniuerſitie & perhaps acquaintance, find fault with his pure and faultles

Eſa. 48. v. 4.

To approue
the Engliſh
translations
is to ap-
proue plain
Atheiſme &
deny god.

Diſcou. ca. 7
nu. 1. 2. 3. 4.

4.
Proteſtants
diuines a-
gainſt the
Engliſh
translations.

les bibles, and flatly pronounce that they leade men the high way to verie Atheisme, worse then Gentilitie, or the schole of Epicure.

Castal. de-
fens. contra
Bezam. pag.
189.

Castalio in his notes vpon the Testament against Beza, after many reasons alleaged, concludeth, that *vvhereas in our common Creed Christ is said to haue bene first buried, and then to haue gone dovvne to hell, here manifestlie hel and the graue are distinguished. vvherefore it vv ere far better in such hard and obscure places, religiously to speake as becommeth an interpreter of the holy Ghost, then vv hiles vve vv il seeme to knowv al thing, to shut vp the vv ay to the truer sense, if perhaps after vv ards vve aspire to more knowv ledge.* And Flacius Illyricus by diligent comparing of the partes & wordes of the text, refelling at large al Bezaes foolish and blind argumentes, setteth this downe as a more assured veritie. *Non est dubium quin Hæc Sheol, sepulchrum, infernus, hic pro ipsissimo loco æterni exitii ponatur.* There is no question, but the hebrevv vvord Sheol here signifieth the verie place of hel.

Illyric. in
Clau. part. 1.
in verbo in-
fernus. pag.
598. 603.
604. 605.

See D. Hum.
iudgement
after, in the
14. chap.

But what neede I to go so far as Germanie for authoritie, whereas there are of your owne Vniuersities, D. Humfrey for Oxford, & an other for Cambridge, of which

of which, the one refuteth learnedly
 your impietie, the other inueigheth ea-
 gerly against your passing impudency
 in this behalfe: though the partie whom
 I meane, in any other thing seeme as far
 gone as you. Reade M. Carliles Dispu-
 tation which publikely he mainteined
 in your Vniuersitie, and printed
 this last yere, directly against the Aposto-
 like Creede, against Christs descen-
 ding in to hel, and see whether he pro-
 ueth not that of yow which I saie. In
 one place thus he writeth. *Iob c. 33. v.*
22. it is said, than man dravveth neere to
the graue and his life to the dead. The En-
glisb bibles haue. The soule dravveth to
the graue and life to the buriers. vvhhat a
translation is this, to saye, that a mans soule
dravveth to the graue? do our soules go to
the graue? can a soule corrupt? do not al
that go to the graue putrisie? why should they
translate the text thus? Thus he. whereof
 it foloweth, that our English translators
 in steede of *hel* geuing vs *the graue*, &
 placing our Sauours soule there, teach
 that it did corrupt and perish. Yet M.
 W. faith, al is wel, this is no fault, al-
 though by this his owne doctors ver-
 dite, they say & teach that our Sauours
 soule perished euerlastingly. *Againe*

Carlile in
 his booke,
 that Christ
 went not
 downe to
 hel. fol. 144.

The English
 translations
 draw men
 to thinke
 that Christs
 soule peris-
 hed.

Ibid. fo. 117.

O singular
puritie of
the English
Bibles.

Against the
immortali-
tie of the
soule.

Ibid. fo. 120.

So transla-
teth the Bi-
ble of the
yere 1579.

The English
translations
leade men
to detesta-
ble errors.

David psal. 30. giveth god thanks for his health which he had recovered, and therefore saith. O lord, I thank thee that thou hast delivered me from the grave. And this place also have they (in their English translations) hitherto corrupted, depraved the sense, obscured the truth, deceived the ignorant, and supplanted the simple. for it is Sheol which they translate, hel. The Geneva bible hath thus. Thou hast brought up my soule out of the grave. And the greatest bible. Thou hast raised my soule up from the grave. What a translation is this? to say that the soule is inclosed in the grave and buried with the body, which is an impietie to imagine? One place more I will note out of the same writer. Ps. 86. where David was in great daunger of death by Saul, and delivered, he giveth god thanks who had delivered him from present death and from the grave. The Geneva bible translateth it thus. Thou hast delivered my soule from the lowest grave. where in they offend. For neither can the immortal soule of man be inclosed in a grave, neither a spiritual thing in a corporal place. The greatest bible translateth it thus. Thou hast delivered my soule from the lowest part of hel. Whereon they ground a detestable error, that they should thinke that David a man of perfect faith, of singular

vertues

vertues, and such a one as vvas vwritten in the booke of life, should imagine that he either should or could go to hell. Much more hath he against your bibles vvhich you so loue as being perfect and immaculate, and by verie many plaine demonstrations proueth them to be so filthy corrupted, as they rather resemble Mahomets Alcoran, then the vword of the holie Ghost, and these fevv (to say the truth) proue it sufficiently. Wherefore vpon these faults and many other such, common in the greatest bible, and the bible printed at Geneva, he inferreth against your translations and translators vvith great vehemencie, more then M. Martin euer vsed, that in many places they detort the scriptures from the right sense, they shewv them selues to loue darkenes more then light, & falsehode more then truth.

Ibid. fo. 116.

Nowv tovvching particulars, I thinke it needeles to stand vpo euerie word so cōfidentlie allowved by M.W. Because M. Mart. shewveth by good reason the vvickednes of the heretikes in the deuising of them, & his reasons stād as yet vnanswered. Yet because M.W. simple mā thinketh there is no more daūger in such alteration, then if a man should in

Bezaes true
judgment,
what harme
is like to
ensue by a-
busing ec-
clesiastical
words.

Beza in Act.
c. 10. ver. 46.
edit. anno
1556. He (or
the printer)
hath altered
some part
of these
words in
the later edi-
tio an. 1565.

translating of Plato or Zenophon vse
the like libertie, and turne *ἀρχαία*
gratiarum actio, or *μυστήριον* a secret, let
him learne of Beza vvhom he so aduaū-
ceth, what daunger ensueth of such no-
ueltie. Beza much detesting in others
that fantastical and impious vanitie
(though he could not perceauē the same
in him selfe) thus vvriteth against the.
The vvorld is nowv come to that passe, that
not they only vvho vvrite their ovvne dis-
courses, refuse the familiar & accustomed wor-
des of scripture, as obscure, vnsauery, & out of
vse, but also those that trāslate the scripture
out of greeke in to latin, challenge vnto them
selues the like libertie. So as vvholes euerie
man vvil rather freely solovv his ovvne
iudgemēt, then religiously behaue him selfe as
the holy Ghosts interpreter, many things they
do not conuert, but peruert. For vvwhich licen-
tiousnes and boldnes except remedy be provi-
ded in tyme, ether I am notablie deceaued, or
vvithin fevv yeres, in steede of Christians
vve shal become Ciceronians, (that is Gen-
tiles) and by litle and litle, shal leese the
possession of the thinges them selues. In these
vvordes Beza teacheth yovv, that this
vvanton noueltie of placing secretes for
sacraments, and messengers for angels, and
ambassadors for Apostles, and vvashing
for

for Baptiſme, and thankſgiving for Eucharift, and ſo forth, vvil come to this end, that in fine yovv vvil vvith the vvordes take avay the thinges ſignified, Sacraments, Baptiſme, Eucharift, Angels, Apoſtles, and al Apoſtolical doctrine, and ſo in ſteede of Chriſtians make vs againe Pagans. Whereof beſides his vvarning, the vvorld hath to much experience already.

Change of
words indu-
ceth change
of fayth.

And if our deare countrymen would iudge of thinges to come, by trial and euent of thinges paſt, they muſt in their owne memorie finde and feele this to be true which Beza here telleth them. For looke what old words you haue vpon newfanglednes (as it might ſeeme) altered and taken out of the Bible by the working of Satan, thoſe verie thinges you haue remoued from the hartes of men, and caſt out of the churches which you haue inuaded. With the name *prieſt*, went away the office of *prieſt*, with the *altar*, that which was the proper ſeruice of God, & done at the *altar*. with taking away the word *penance*, you haue withdrawen the people from al *dayng of penance*, and in altering the word *church*, you haue cut them cleane from the *church*, & more eſtraun-

ged them from the communion of it, then some barbarous and faithles nations that neuer heard of Christ. And so likewise for thinges to come, when they see you pricke at the name of *angels*, and begin to leaue out that, and for *Christ*, to geue them *the anointed*, and for *Apostles*, *Ambassadours*, and for *hel*, a *grau*e, let them assure them selues that your purpose is, to extinguish in them al faith and memorie of *Angels*, *Christ*, *Apostles*, *Heauen*, & *Hel*, and to bring the in to the same lamentable state wherein their aūcesters were, when by blessed S. Gregory then Pope, and S. Austin our Apostle, they were first conuerted.

The summe of such foule and eth-nical cor-ruptions, as by reason are proued and by confession of the aduersaries are graūted to be in the english translation.

Wherefore seing reason both humane and diuine proueth that to be true which I haue said touching their notorious rashnes in corrupting the scriptures, seing not only reason but also plaine experience confirmeth the same, seing farther the thing is so cleere by reason, and experience, and al learning, that the verie heretikes confesse it, whereas their owne brethren by plaine argumēts proue their translations to be most vvicked, as vvich labour to peruert the sentence of the holy Ghost,

Ghost, to detort the scriptures from the right sense, to preferre darknes before light & falshode before truth, to deceaue the simple, to induce the moralitie of the fowle, to make men thinke that the sovle of Christ vvas inclosed in the graue and so buried vvith his body, to plant detestable errors, to overthrow Gods eternal predestination, to take ayvay the beleefe of hel, and cōsequently of heauen, of the extreme iudgment, and of God him selfe, to make vs of Christians Ciceronians, that is, Ethnikes and Infidels, & with alteration of wordes to take from vs al our faith: whereas this is euident and confessed, and yet for al this M.VV. cometh and saith, *al this is nothing, these be no faultes, if the Papistes can find fault vvith no other thing but such toyes and trifles, I loued our translations vvell before, but novv shal I loue them much better, hæc et istiusmodi nuga, nostra crimina sunt, these & the like trifles be our faultes:* I can not otherwise iudg of him, but that he is a very Atheist, a plaine Sadducee, without any feeling and regard of faith and consciēce, & as it may very wel be thought, of the profession of the sect of Libertines & Academikes, who of late are so far

The sect of
Libertines
far spread.

Beza de hæ-
reticis a ci-
uili magis-
tratu puni-
dis, pa 41.

Right Gos-
pellers.

These
shew vs
what is the
true mea-
ning of only
faith iustify-
ing.

enlarged, to whom are ioyned very many of the finest and most elegant Sacramentaries, of whom he may reade in Beza, who thinke al these questions, of Christ & his office, of his cōsubstantialitie vwith the father, of the Trinitie, of predestination, of freevill, of God, of Angels, of the supper, of baptisme, of the being of mens soules after this lyfe, who thinke I say al these things to be but trifles & thinges indifferent and not necessarie to iustification which is obteyned by fayth. For these good Gospellers haue a faith, and a iustifying faith, whereby they apprehend eternal life, without father, sonne, and holy Ghost, without Christ and his passion, or any of these other matters, which are rather suttle pointes of the papists historical faith, then of the lyuelie iustifying faith, wherewith these Euangelical brethren in al securitie are warranted of the certayne fauour of God in this life, and assured glory in the next.

CHAP. XII.

M. VV. reasons against the latin bible are answered: and the same bible is proued to be in sundrie places more pure and sincere then the hebrue now extant.

Here

HERE M. VV. draweth to that which is his principal scope in this preface, that is to deface the late Translation of the new Testament set forth in this Colledge. For although he spend more wordes against M. Martins Discouerie, yet he sheweth far more stomake against this. whereof before I come to speake, order requireth that I examine his disputation against the decree of the Tridentine Councel, which for veritie and sinceritie iustificeth & approueth as autentical, the old common latin edition. Against which decree M. VV. thinketh him self to haue good aduantage, and much honor he speaketh of the fountaines, the greeke and hebrew originals, and much he disgraceth our latin translation & translator, for differing so much from those originals.

Concil. Trident. sessio. 4.

First of al before I come to his arguments, I request the reader to carye in mind three thinges touching this controuerſie, vwhereby he shal the more vprightly & skilfully iudge betvvene vs and our aduersaries. One is, that M. VV. discourse in this common place of praising the fountaines, maketh against

3. thinges to be noted in this question.

1.

M. W. dis-
course most
against him
self.

Discon. in
prefat. nu.
39.

him self and his brethren more then
against vs. For vvhetheras they pretend
to translate after the greeke and he-
brue, (as vve do not) and yet in sundrie
places svvarue from the greeke & he-
brue, this his long idle talke conuin-
ceth vs of no faulte, but it condemneth
him and his brethren of greate and
inexcusable corruption, vvho preten-
ding reuerence to the greeke and he-
brevv, yet at their pleasure depart frō
both. And this is that vvhereof M. Mar.
reproueth them in a great part of his
Discouerie. Example vvhereof see
thou in his preface Num. 16. 17. 18.
23. 43. 44. 45. 46. 47. 48. 49. 50.
51. and after in euerie chapter of the
booke vvellnie: and so much M. Mar.
protected to them in the beginning in
plaine termes, sayng. *And if they folovv
sincerely their greeke and hebrevv text,
vvhich they professē to folovv, and vvhich
they esteeme the only autentical text, so far
vve accuse them not of heretical corruption.
but if it shal be evidently proued that they
shrinke from that also, and translate an other
rhing, and that vvilfully, and of intention
to countenance their false religion and vvic-
ked opinions, making the scriptures speake
as they list: then vve trust &c.* And of this
first

first riseth a second note, which I wish 2.
 likewise to be remembred, that their
 deflecting from the greeke, is alwaies
 in matter of controuersie, and so dis-
 crieth their malicious wilfulnes. If there
 be any in the latin, it is no such thing,
 but in matters (for any cōtrouersie) mere
 indifferent, and so quiteth the transla-
 tour of malice and euil meaning, and
 iustifieth his vpright and plaine sinceri-
 tie. And hereof ensueth the third, tou- 3.
 ching our simple and plaine dealing in
 folowing the latin, that we decline
 not from the greeke or hebrue, because
 it more harmeth our cause then the la-
 tin, as the aduersaries gladly pretend
 and M. W. verie confidently auou-
 cheth, but only in respect of the truth it
 self. And thus much also was he told
 in the preface of the new testament, to
 wit, that *as for other causes vve prefer the*
latin, so in this respect of making for vs or
against vs, vve allow the greeke as much as
the latin, yea in sundrie places, more then the
latin, being assured that they haue not one,
and that vve haue many aduantages in the
greeke more then in the latin. And this is
 there manifested by sundrie and verie
 euident examples, touching traditions,
 priesthode, iustification by workes,
 the

The greeke
 and hebrew
 more aduan-
 tageable to
 the Catho-
 like cause
 then the la-
 tin.
 Pag. 15.

In prefa. noui
 testamenti.

the real presence, fasting, freewill, the mystical sacrifice, and against their only faith and assurance of saluation, wherein the greeke is more pregnant for vs then the latin. Contrarywise let M. VV. frame against the Catholike religion, or any part thereof, one argument out of the scriptures, which we refuse to stand vnto vpon this pretence, because it is in the greeke and not in the latin, and I am content to excuse him here of a lye. Otherwise he can neuer saue him self from a lye, and a lye in sight, to obiekt that vnto vs, which nether he nor any of his can proue, and we before hand haue in precise termes warned him of it, and professed, and proued the contrarie.

And therefore, although in truth (reader) whatsoeuer he saith, & a great deale more, is answered verie sufficiently and abundantly alreadie in the preface of the Testament, as thow wilt confesse, if it shal please thee with diligence to peruse it, and I accompt it a peece of our miserie in this time, to be matched with such blunt aduersaries whose maner of writing is now to cloy vs with *crābe recocta*, *cole vvorts* *rvvise*, yea tē times *sodden*, & nether thē selues can bring

bring any new stufte, nor scoure more brightlie or otherwise mend vp their old, nor refel our answeres & confutations made to them, but dissembling any such matter, as though it had neuer bene treated of before, vse to runne idelly, and ministerlike vpon a cōmon place as M. VV. doth here, which is more against them selues then against vs: yet because it is my lotte to deale with him now the first time, and therefore am loth to pretermitt any thing wherein him self seemeth to put any force, I wil take his argumētes as new, and suppose that he neuer read the preface of the Testament against which he writeth, and therefore will likewise hereafter borow some part of my answer thence.

Two argumentes he maketh against our latin translation, and consequently against vs for folowing the same in our English. The first is, that the fountaines, v^z, the greeke and hebrew, are more pure thē the latin, which he pro- ueth by certaine sentences of S. Hierō, S. Austin, and S. Ambrose. The other is one particular fault, wherein as he sayth, the vulgar translation is vniuersallie false, the greeke contrarie is true.

M.W. rea-
sons for pre-
ferring the
hebrew and
greeke be-
fore the
latin.

Before

If the latin
testament
be not the
word of god,
whose word
are their
vulgar tran-
slations?

Pag. 15.

Before his arguments he premitteth certaine interrogatories, wherein he seemeth to auouch (if I vnderstand him) that only to be the word of god, which is written in the language wherein first the holy Ghost by the Prophets and Apostles vttered it. That I misreporte him not, I will set downe his wordes. Thus he opposeth vs. *Quid interpretandum suscepistis? nonne scripturas? Quenam vero sunt scripturae? quis nescit dei verbum scriptum illud esse? &c.* What rooke you in hand to interpret? not the scriptures? and vwhat are the scriptures? vwho is ignorant but that is the vwritten vvord of god, vwhich the Lord committed to his church in bookes and letters? and those oracles of god vvere they vttered by the holy Ghost in latin? or can they better or more diuinely be declared in any tonge, then that vvhich the holy Ghost vvould vse? wherevnto I answer, that if his questions haue such meaning & sence as the wordes beare, and may stand ful wel with his skil and knowledge, then are they not so much fantastical as phrenetical. For accounteth he nothing the vwritten vvord of god, but that vvhich is in hebrevv and greeke, and vvas vwritten by the prophetes and Apostles in that language?

Then

Then vvhath meaneth he, and the rest of his Euāgelical confraternitie so perpetuallie to brag, that they haue geuen vs nothing but the pure vvord of the lord, vvho haue geuen vs nothing but their ovvne contaminated translations in English, French, Flēmish, Dutch and such vulgar languages? Is this the vvord of God M. W? uttered the holy Ghost his oracles euer in Flēmish or English? why inscribe yow your English testamente, *The testamente of our Lord Iesus Christ*, if nothing but the greeke or hebrue be the vvritten vvord and *testament* of god? But let this passe for an example of his singular foolishnes, speaking he knoweth not vvhat. See we herein an other example of his notable impietic. Our Sauour Christ, the Euangelistes and Apostles when they cited places of the old testamente, not according to the fountaines & hebrue, but according to the *Septuaginta*, cited they not scripture? *In omnem terram* (saith the apostle Paule) *exiuit sonus eorum. Their sound is gone forth in to all the vvorld.* whereas in the hebrew now it is far othervvise, and othervvise your selues translate it in your later bible, *their line is gone forth.* although in the bible

An assertio
both foolish
and im-
pious.

The Apo-
stles and E-
uangelists
cited scrip-
ture, not ac-
cording to
the hebrew.

Rom. 10. v.
18.
Linea eorū.

קו

Anno 1579.

A.C. 13. v. 41.

οἱ κατὰ προ-
φήται.Heb. in gen-
tibus.

בְּנְבִיאִים

Iac. 4. v. 6.

Prouerb. ca.
3. ver. 34.Caluin. in
Iacob. ca. 4.

bible of the yeare 1577. ye leaue the
 hebrew and folovv vs. *Take heede* (saith
 the same Apostle) *lest that fal vpon you*
vvhich is spoken in the Prophetes: See ye con-
temners, and vvonder and perish. which
 wordes in the hebrew are nothing so.
 Shal we saie this is not scripture, and
 the Apostle abused his audience, and
 according to M. VV. diuinitie must
 needes tel them a lye, when he telleth
 them, *this saith the Prophete, this saith*
Esaie, this Ieremie &c. because he citeth
 the wordes not according to the origi-
 nal, but according to the translation of
 the 70. which many times much vari-
 eth from that which we find now in the
 original? The Apostle S. Iames repro-
 uing the prowde and loftie mindes of
 some, bringeth this text of scripture
 against them. *deus superbis resistit, humili-*
bus autem dat gratiam, translated in
 your English testaments thus. *The scrip-*
ture offereth more grace, and therefore saith.
God resisteth the proude, and geueth grace to
the humble. vvvhich vvordes are taken
 out of the Prouerbes of Salomon, but
 not according to the hebrevv, but after
 the 70. vvvhich Caluin cut cleane a-
 vvay and least out of his translation,
 ether for this reason vvvhich you geue,
 or be-

Caluin mā-
gleth S. Ia-
mes epistle.

or because (belike) they agreed not
 vvel vwith his proude and disdainful
 stomake, notwithstanding they re-
 maine in the greeke testaments printed
 at Geneua. But by your argument he
 doth wel therein, and saueth S. Iames
 from a manifest lie, who affirmeth *the*
scripture to speake so, whereas by yow, it
 is no scripture. And then it were wel
 done of yow to mend your testaments
 at the next edition, and leaue out this
 so cleare a falshode, except yow retaine
 it of policie, that at a neede yow may
 haue one more reason to refuse this
 epistle, which we see graueleth yow
 so sore. I wil not multiplie exāples, be-
 cause it is a thing most euident, and he
 knoweth litle that knoweth not this
 to be the common maner both of some
 Euangelists, & of S. Peter and S. Paule
 generallie, to cite the scripture in this
 sort. VWhereof S. Paules epistle to the
 Hebrues in euerie chapter almost ge-
 ueth prooffe, as likewyse doth the first of
 S. Peter, and Beza graunteth the same
 of the Euangelists, & the auncient fa-
 thers affirme both the one & the other.

1. Pet. c. 2. 2.

3. & 5.

Beza in Ioh.

c. 19. v. 37.

Irenaeus l. 3.

cap. 25.

And what neede I to presse M. W.
 with sentences, whereas I may dispute
 against him out of whole chapters

T

and

Hier. prefat.
in Tobiam,
Judith. & li.
Regum.

S. Mat. wrote
the Gos-
pel in He-
brew.

^a
Apud Euseb.
l. 3. c. 33 Ire-
ne. li. 3. ca. 1.
Euseb. lib. 2,
ca. 18. b li. 5.
c. 19. c. l. 6. c.
19. d in argu-
ment. in Mat
c in catal.

1. Mt. gospel
in hebrew
set forth
by Munster
and Quin-
quarboricus.

and bookes. For let vs suppose some part of the old testament to haue bene written first in hebrew or chaldee, as is a part of Daniel, and to haue bene translated into greeke or latin, afterwards the chaldee or hebrue to perish, the greeke or latin to remaine: as for example we see in the bookes of Tobie, Judith, and one booke of the Machabees. The two first of which, S. Hierom translated out of the chaldee, the third he found (though he translated it not) written in hebrue. And the like is thought verie probably of the songe of the three children. Shal we now be so fond as to imagine, that as soone as the hebrue or chaldee was lost, we lost our scriptures? then what saie you to S. Matthewes gospel, which certainly was written by him in hebrue, as witnesseth ^aPapias, ^bIreneus, ^cEusebius, ^dPactenus, ^eOrigenes, ^fSophronius, ^gS. Hierom and al antiquitie. Haue we not S. Matthewes gospel, because vve haue not his hebrue text? nay presuppose that a gospel of S. Matthevv in hebrue may be found, as you knowv such a one is extant, and setting aside the authoritie of the Church, (vvhich to youv is nothing) no reason can be brought, but

youv

yovv ought as vvel to admit that for the original, as the greeke of S. Luke and S. Iohn: yet dare yovv prefer that before the greeke, and count that the more autetical, & reforme the greeke according to that hebrue? this one example if M. VV. had the grace to consider, and the ground hereof, it vvere sufficient to ansvvere vvhatsocuer he saith in his idle discourse in praise of the greeke & hebrue for defacing the latin. But let vs examine his reason vvherein lieth the pith of this questiō.

Thus he declaimeth for the puritie of the greeke and hebrue. *Whereas vve* Pag. 15.
couet to attaine the meaning of the holy Ghost,
hovv shal vve do this more assuredly, then
if vve heare the holy Ghost speaking in his
ovvne vvordes. This is so cleare that the Pa-
pistes them selues confesse it to be necessarie,
if so be the first original copies vvere pure &
vncorrupt. For now they crie that the old tes-
tament in the hebrue fontaine, and the
nev v testament in the greeke, is most corrupt.
& vvhy so? vvhat causeth our Papistes so to
refuse the hebrue and greeke fontaine, and
to hunt after the litle riuer of the latin edi-
tion? vvho doubteth, but it is done for that
only reason, because they find the fountaines
to be not so commodious for them. For if they

It had bene
valiantly
done of M.
W. by one
example to
haue made
this con-
quest ouer
vs.

had the fountaines fauorable inough, they
would rather take thence, then from the di-
ches and dregges of a corrupt translation.
Now because they know that certaine des-
truction hangeth ouer their heads, if they be
called to the fountaines, therefore are they
constrained not only to auoyde the spring of
the purest and most wholesome waters, but
also they labour to proue that the litle riuers
are purer then the fountaines. Here (Rea-
der) thou hast many wordes and litle
matter, much a doe and smale reason,
much craking and boasting of the pure
fountaines, by one who from his infan-
cie neuer dranke but of the stinking
puddles of Geneua lake. In which dis-
course of his, three thinges may be lear-
ned. First, that he confesseth of vs that
we refuse not the fountaines, but be-
cause we thinke them to be corrupt.
Wherein he saith truly, and whereby
thou maist note, that in folowing the
latin as we doe, we are lead not as they
are, by fanfie and panges, but by consci-
ence and iudgment. The second is, that
he affirmeth it as a thing without al
doubt, that thus we say, because the fountai-
nes be not so comodious for vs. once againe,
because the fountaines are not fauorable
inough vnto vs. and yet once againe, be-
cause

cause vve know there is no vway vvith vs but death and destruction, if vve be called to the fountaines. whereof because I haue spokē alreadie, I wil say no more. only this may serue for an example what a lustie courage they can shew in bragging, and what a pretie feate they haue, in so few lynes to varie a lye so many wayes. And if M. W. had geuen but one example, wherein he by his hebrue & greeke text could so plage vs, and bring vs *certam perniciem*, assured destruction, he had done somewhat like a professor of this new diuinitie, and it were a readie way to end al these controuersies. Because he doth not (and I dare warrant him he can not) for the contrarie part, that the greeke is more comodious and fauorable to vs then to them, see thou (Christian reader) the preface of the new testament, and thou shalt find it iustified by sundrie manifest examples. and touching the hebrue somewhat shal be spoken hereafter. Thirdly, wherein is the state of this questiō, he telleth vs that the fountaines are most pure and holesome, the latin edition most corrupt and infected. By the fountaines he meaneth the vulgar hebrue and greeke as they are now

commonly printed, which they pretend to follow. By the latin edition, that which is used in the Church of Rome, and hath bene these thousand yeres, and is approued by the general Council of Trent.

To the end thou mayst the better iudge of that which shal be spokē, thus much must I warne thee of before, touching the historical knowledge of this cōtrouersie, that whereas in S. Aug. & S. Hieroms tyme, there was maruelous varietie of new Testamentes in latin, whereof rose some confusion and trouble in the Church, that godly and learned man Damasus then Pope of Rome and ruler of the Church, tooke order with S. Hierom, that he should correct one before used, which otherwise was least faultie, which afterwarde should be commended to the Church by that supreme authoritie. Thus much S. Hierom signifieth in diuers places, especiallie in his preface before the new Testament dedicated to the same Pope *Nouum opus* (saith he) *me facere cogis ex veteri &c.* You cōstraine me to make a new worke of an old, that I after so many copies of the scriptures, dispersed thorough the world, should sit as a certaine iudge, and determine

S. Hierom
author of
our commo
edition of
the new te-
stament,
and that by
the Popes
appointe-
ment.

In catal. in
fine, & pref.
in nouum te-
stamentum.

determine which of them agree with the true greeke. And afterwarde shewing the difficultie of such a worke, how dangerous it was and subiect to the reprehensions of many, he comforteth himself principally with this: That thou (speaking to Damasus) which art the high priest, doest commaund it so to be done. *Tu qui summus es sacerdos fieri iubes.* This worke when S. Hierom had accomplished, and deliuered vp, yet nether was his iudgment so absolutely and vniuersally in euery part folowed, that without farther search and trial it was by & by approued. But at length after due examination and some alteration of lesser pointes, as we find by S. Hierom himself, being approued by the Pope & allowed by the Church, it grew to a more general vsage, and to be most frequented in publike writings, commentaries, scholes, and all places of Christian exercise. This is that which we call the common latin edition, which, albeit it haue some places translated obscurely, some vnaptly, some copies corrupted by false writing or printing &c. yet comparing it with the greeke now extant, we say it is far more pure and vncorrupt, and no-

The old re-
stament.

Aug. de doc-
trina Chris-
tian. li. 2. ca.
23. & epi. 10
ad Hieron.

4. things ha-
deled in
this questiō

thing so subiect to cauilling & wrang-
ling by great diuersitie of different co-
pies. The like we say of the old testa-
ment, a great part whereof was transla-
ted by S. Hierom by order of the same
Pope, most of al corrected and brought
in to ecclesiastical vse: sauing the psal-
mes, which could not be done so easely
because thoroughout Christedom, the
principal part of the Seruice in al chur-
ches consisted of them, and therefore
could not wel be altered without much
trouble and scandal, as we gather by S.
Austin, and which therefore we retaine
stil as they were vsed in the primitiue
church long before S. Hieroms time
according to the version of the 70.
Touching both these Testaments trans-
lated and corrected thus, we say. First,
that against them M.W. in his long dis-
course of allegations, speaketh neuer a
word, and so speaketh neuer a word to
the purpose. Secundarely, that they are
purer the are the fountaines which we
now haue, whereof this man speaketh
so much, and (for ought may appeare)
vnderstandeth but litle. Next, that how
so-euer some smale faultes may be
found in them, absolutely they haue no
error touching ether doctrine or maners.

Last

Last of al, that to refuse them, and appeale from them to the greeke and hebrue as the heretikes do, is the high way to denial of all faith, to Apostacie from Christ his religion, and so to plaine Atheisme. These foure pointes I wil brieflie touch in order.

The first is, that M. VV. in al his long talke about the fountaines speaketh neuer a word to the purpose against vs, but rather much & al against him self. For if the fountaines were so pure in the times of S. Hierom and S. Ambrose, and the church then troubled wth the great diuersitie of their latin bibles, reformed one to the puritie of the fountaines and originals, and vve now find those fountaines and originals differing frō that reformed bible, vwhy shal vve not conclude, that the fountaines haue in the meane season bene corrupted? not so, saith M.W. but contraryvvise, rather the latin bibles haue bene corrupted. VVhat reason leadeth him thus to speake? vwhat probability moueth him to imagine, that so many hundred yeres, hebrue bookes could continue vvithout error, being vvritten out by a fevv, and they for the most part Iewes, ignorant, enemies

J.

That M. W. speaketh neuer a word to the purpose.

More probable that the hebrew is corrupt than the latin.

of Christ and his Church, destitute of the spirite of God, men geuen ouer in to a reprobate sense, rather then the latin publikely read, expounded by thousandes in euerie prouince of the Christian vworld, garded by infinite good men, by Sainctes for life, and full of the holy Ghost, liuing in that church vwherein properly vvas fulfilled the prophecie of Etiaie made by God to Christ his sonne, & to his Catho like Church in him. *This is my covenant vwith them saith our lord. my spirit which is in thee, and the vvordes which I haue put in thy mouth, shal not depart from thy mouth, and from the mouth of thy seede, & from the mouth of thy seedes seede saith our Lord, from this tyme forth for euermore.* Wherein God promiseth the Church, that she shal be a faithful and perpetual obseruer of his vvord and testament. Which vvarrant you neuer find made in like sorte to the synagoge. But this notwithstanding you perhaps prefer this synagoge before the Church, and Iewes before the Christians, that is in effect, Moyfes before Christ, and therefore are content to speake and thinke more honorably of them vwith vvhom you ioyne more nylic, and to

vvhom

The church warranted, that she should euer keepe the word of God.

Esaie 59.

whom you beare a better affection, yet howe soeuer your minde be therein, S. Hierom cōmending the hebrue fountaines in his time, maketh nothing in the world for you in these daies, except he say, that in al ages to come, the hebrue should remaine stil pure and incontaminate, and the latin should againe be corrupted, and the Church though warned by the trouble which she susteined in his time about that matter, yet afterwarde should cōtemne so pretious a thing as the written word of God is, and runne in to a far greater inconuenience then before, & through extreme negligence, nether haue the latin bible true which once was reformed and made agreable to the hebrue, nor yet the hebrue bible true, by which she might once againe mende and correct the latin.

And here let the reader waigh whether we thinking of the Church as we doe, thinking of Christes promise and the assistance of the holy Ghost as christian faith teacheth vs, whereby we are most assuredly perswaded that she neuer erreth, nor euer can erre damnablely, whether we, I say, haue not great reason to support our opinion which
here

Ioan. 14. &
16.
Praise of
the Romaine Church,
for holding
fast the true
doctrine
once deli-
uered.

Caluin. inst.
1.4.6.9.16.

Unto this
reason dra-
wen from
humane wi-
sedome, let
the Christiā
reader adde
Christes
prayer,
Luc. 22. v. 32
I haue pra-
yed &c. that
thy fayth
faile not.

Doctrinæ
semel tradi-
tæ sunt aliis
omnibus re-
nacion.

The Greeke
church not
comparable
to the Ro-
mane.

The Greeke
church not
comparable
to the Ro-
mane.

here we defend. Caluin in his Institu-
tions recounting certaine causes why
the auncient writers speake so reuerently
and yeld so much to the Romane church,
amongst other putteth this for one.
That vvhetheras the churches of the East part
and of Greece, as also of Africa, were full
of tumultes and dissensions amouge them-
selves, the Romane church was more quiet
then other, and lesse troublesome. For as
the vvesterne people are lesse sharp & quick
of wit then they of Asia and Africa, so
much lesse desyrous are they of nouelities.
This therefore added very much authoritie
to the Romane church, that in those doubtful
times she was not so vnquiet as were the
other, and the doctrine once deliuered to her,
she held and reayned more fast then did all
the rest. This grace of constancy in the
faith and truth once receaued, when as
the aduersaries yeld to the Romane
church, and reprove the Oriental and
greeke church for lightnes, inconstan-
cie, & mutabilitie in the same kind, we
who beleue the same grace of god to
haue stil remained, haue iust occasion
to thinke that she was as tenax, as con-
stant in preserving the truth of the bi-
bles, as of other parts of religiō, where-
in by Caluines verdict she excelled al
churches

churches vnder the sunne. And if the
greeke churches then, in that prime
flower, were so mutable and incōstant
and so far inferior to the latin, in this
respect especiallie of holding fast mat-
ters of religion once deliuered vnto
them, with what iudgement or consci-
ence can we magnifie the later ages of
those Greekes, who much more haue
deflected from the Catholike & Apost-
olike faith, haue more decayed in lear-
ning, vertue, and al good qualities, haue
degenerated almost in to a barbarisme,
and are now fallen in to such miserie,
ignorance, and slavery, as euerie man
seeth: much lesse can we mention in
this comparison the Iewes Synagog,
who hauing the maledictiō of god vpon
them, as many times our Sauour fore-
told in the gospel, are not only quite
destitute of the graces of god, but also
for the most part seeme altogether void
of the giftes of nature, of vvit, iudge-
ment, policie, and ordinarie humane
discourse.

Math. 23.

But al this vvil M.W. say, is but con-
iecture. and as probablie he disputeth
against it for the contrarie part, that in
the hebrue and greeke there is no cor-
ruption. For if it be so, that the Iewes and
heretikes

Pag. 301.

heretikes haue laboured so much herein, who can doubt but they haue attempted this especially in these places and sentences of scriptures, which the Church of Christ most vsed for confirmation of her faith and religion. There are most euident testimonies of scriptures, by which the Iewes and all heretikes are refuted. tel vs what in them haue those men peruerred, but that they remaine vnto vs safe and sound. Neuer would either Iew or heretike corrupt the scriptures, except he thought that might be to him some vvaie commodious for the mainteining of his monstrous opinions. Wherefore seeing those places are safe by which the Iewes are refuted, and the heretikes of all times are killed, this must needs seeme a fained tale, vncreditable, and false, which you bring, that the fountaines are corrupted. To satisfie M.W. longing, who would so faine know wherein the Iewes or heretikes haue falsified the bibles, I wil seuerally geue him examples, some sithence S. Hieroms tyme, and some before, and acknowledged by S. Hierom him self, from whom M.W. taketh most in commendation of the hebrue fountaines.

2. And that those fountaines are somewhat infected, and degenerated from that puritie which they had in S. Hieroms

That the he
brew bibles
are in some
places cor-
rupted.

roms

some time and before, I proue by eu-
 dent reason, manifest experimentes, &
 plaine confessions of our more learned
 aduersaries. First touching the hebrue,
 S. Hierom read and translated accor-
 ding to the ordinarie reading and poin-
 ting of his time, Esaie 9. *Puer datus est*
nobis, et filius natus est nobis, et vocabitur
nomen eius, admirabilis, consiliarius, Deus,
fortis, pater futuri seculi, princeps pacis.
A child is geuen to vs, and a Sonne is borne to
vs, and he shal be called Admirable, a Coun-
seller, God, Strong, Father of the world to
come, Prince of peace. And in his commen-
 tarie expressing euerie word, he ma-
 keth no doubt of any other reading.
 Forsake the latin, and go to your Iewes
 and their hebrue fountaines now, and
 what find you? *pro thesauro, carbones.*
 Thus. *Puer datus est nobis, et filius natus est*
nobis, et vocabit nomen eius qui est admi-
abilis, consiliarius, deus, fortis, et pater eter-
nitatis vel futuri seculi, principem pacis.
 Whereby is taken from Christ, as prin-
 cipal a testimonie of his diuinitie, as
 any we find in the old testament. And
 whence cometh this alteratiō, but from
 the iniquitie of the Iewes, who haue al-
 tered the passiue, *vocabitur*, into the ac-
 tiue, *vocabit*, & geue other pointes then
 were

Esa. 9.

נָתַן

Luth. rom. 4.
enarration.
Esa. cap. 9.

The Iewes
corrupters
and crucifi-
ers of such
places of
scripture as
appertaine
to Christ.

a
Scriptura
eius.

4 Reg. 19.

were vsed or read in S. Hieromes time.

And this, Luther confesseth manifestly.

Totus hic textus miserè & sceleratè (faith he) *a Iudæis est crucifixus &c.* This whole text is miserably and vilanously crucified, & depraued, and corrupted by the Iewes. For as the child himself was crucified of them, so by the same men both this place, and a his scripture, (or scripture appertayning to him) is daily crucified. The prophere attributeth six names to the child and sonne, the Iewes reade the first siue in the nominatiue case, the sixt in the accusatiue, and they al expound it of Ezechias, vnder whom God gaue that great victorie against Sênacherib. And in the same place. The text seemeth to haue bene corrupted by those that put to the pointes. The letters whether ye reade them with pointes or without pointes are al one, and the grammer doth beare it wel, but the Iewes most pestilent men, oft tymes corrupte sentences of the prophetes by their pointes & distinctions. But let it suffice vs that the Chaldee interpreter, and the 70. thinke as we do.

Thus Luther, condemning of vile corruption your pure originals, & ge-
uing withal this general rule, that the
Iewes most pestilent men haue no consci-
ence in that foule abusing, and altering,
and crucifying the scriptures, no more
then

then they had in crucifying Christ, and that therefore he preferreth the Septuaginta and Chaldee interpreter before al the hebrew copies. VVhich reason touching Luther and the Protestantes is nothing at al. For the Chaldee interpreter is no more the hebrevv original then is Luthers translation. And the translatiō of the 70. which is now extant, besides that it is ful of diuersitie & not of the Catholikes esteemed to be altogether autentical, is much more of Luther and the Protestants condemned. For of them thus he writeth in the same commentarie. *70 interpretes digni sunt odio &c.* The 70. interpreters are *unworthie of hatred, for I can not beleene, & it is false that they translated and turned the bible by the holy Ghost: for there appeareth in them manifest vanitie, impietie & studie to corrupt it.* Thus Luther. VVhere in though he rayle to fowly, yet hereof appeareth how much he esteemeth of the 70. And the true ground, whereby both Luther and the Protestants hold this so singular a peece of scripture against the lewes, is nether the Chaldee interpreter, nor the 70. as Luther pretendeth, nor the hebrew fountaine which is worse, but that, whereby we

V

retaine

Luth. in Esa.
ca. 53. v. 11.
fol. 282.

retaine al scriptures, that is the churches authoritie and warrant, who testifieth vnto vs that this is the letter of the prophete, as Lyra from whom Luther borrowed his answer teacheth. Thus he writeth. In this place of Esaie is proued the humanitie and diuinitie of Christ, but the Ievves answer saying, it is not in the hebrue, He shal be called, but, he shal cal, and so that which directly expresseth the diuinitie is not referred to the child borne, but to the true god calling him, and the name of the child is put in the end of the place, that is, Principem pacis, prince of peace. But they that thus say corrupt the text. therefore we must run to the translations. And first that this is false, is proued by the 70. who translate, vocabitur, he shal be called, and by S. Hierom. And thus it is read in the office of the masse vpon Christemas date, and that office for the most part, foloweth the translation of the 70. And by this translation it is cleare that the hebrue should not be, vocabit, but vocabitur, as these vil haue it corrupting the text. And the same is proued by the Chaldee translation. Where the churches authoritie is the supreme ground & staye, for in deede the other couince nothing, as shal better appeare heareafter.

An other example of like corruption,

Lyra. proba.
diuinitatis
& humanita-
tis Christi
contra Iu-
dæos, in fine
glos. noui te-
stamenti.

שלום
:פרי

Translatiōs,
truer then
the original
text.

on, and in as high and great a point as this, against the diuinitie of our Saviour, I geue you, Ierem. 23. where S. Hierom did reade and translate according to the hebrew, thus. *Ecce dies veni-* Ierem. 23. v.
unt dicit dominus, et suscitabo David germē S. 6.
iustum, et regnabit rex, et sapiens erit. et
hoc est nomen quo vocabunt eum, dominus
iustus &c. as in our vulgar translation. Behold the daies come sayth our lord, and I will raise to David a iust branch, and he shall raigne, as a king, and shall be wise. & this is the name by which they shall call him, Our iust lord, or, the lord our iustice. where the name Tetragrammaton, attributed to our incarnate Saviour, proueth that he is the יהוה or lord god of Israel, wherein the two natures diuine and humane appeare most euidently. S. Hierom in the text putteth a double reading, one after the hebrew, an other after the 70. Vpon the place, in his commentarie he writeth thus. *If we reade*
according to the 70, Vocauerit eū Dominus, Hier. in Ier.
the sense is, he shall be called Iosedech, a iust ca. 23. v. 6.
lord: if according to the hebrue, nomen eius
vocabunt, then the sense is, He shall be called
the lord our iustice. The thing which I note, is the word, *vocabunt, they shall call him:* which in S. Hieromes time was the

וְהָשֵׁמוּ

אֲשֶׁר -

יְקַרְאוּ

יְהוָה

צִדְקָתוֹ

Lyra vbi
supra.The Iewes
corrupt the
letter of the
scripture.

hebrevv reading, and touching Christ his diuinitie is of that consequence as hath bene said. In the hebrew text now, it is cleane otherwise, and vpon one point and letter chaunged, thus it is to be translated. God (יְהוָה) *who is our iustice, shal cal him: whereby is lost al the* prooffe of Christs diuinitie, which that so pregnant a place otherwise should yeld. And that this fault is likewise committed by the like malice of the Iewes, and the true reading is to be taken from our latin translation, Lyra in the place aforesaide, sheweth in these wordes. Other names of God are communicable vwith creatures, but the name Tetragramaton is not so, vvhich signifieth the diuine essence, pure & simple in it selfe vwithout relation to external vvorks or creatures, and therefore vvhereas Christ is called by this name in the place of Ieremie, it solovveth that he is true God. But the Iewes answerre by corrupting the letter, sayng, that thus it is in the hebrevv, *Et hoc est nomen eius qui vocabit eum, Dominus iustus noster.* And this is the name of him that shal cal him, Our iust lord: so that the name Tetragramaton vvhich in our translatiō is turned, *Dominus*, is not referred to Messias the sonne of David, but to the true God, who called Messias to deliuer his people.

ple. And how goeth Lyra against this distinction? saith he the Iewes are honest men, & haue kept their bibles pure and vncorrupted, and in respect of them, al the latin bibles are most contaminate, after the paterne of M. VV? Nay, far otherwise. notwithstanding he knew the hebrew bibles and tong in an other maner of degree and perfection (as being him selfe a natural borne Iewe) then M. W. or any of his great clearkes who vaunt so much of a litle, yet he replieth thus. *Contra istam solutionem non potest argui &c.* Against this solution a man can not argue, but by shewing them that here they corrupt the true letter and deny the truth, because they wil deny Christs diuinitie. And this might best be done by old bibles which were not corrupt in this passage and in others in which mentio is made of Christs diuinitie, if a man could come by any such. And thus our forefathers disputed against them out of this place and the like.

And although I neuer yet saw any bible of the Iewes which is not corrupted in this place, yet I haue heard of men worthie of credit by reason of their life, conscience, and knowledg, vvho haue sworn that they haue seene it so in old bibles as it is in S. Hieroms translation. But if a man can not get

Al bibles
corrupt in
this place.

any such bibles vncorrupt, then must we runne to other translations, which the Iewes with reason can not deny. And the 70. reade as doth S. Hierom, as appeareth by our Ecclesiastical office. Here againe M. W. may see the foule & monstrous corruptiō of the Iewes in these fountaines and originals, vniuersally in al their hebrew bibles. Vniuersally I say, for if in our daies some one or other print be corrected, that correction hath bene made in respect of the latin Church, which hath kept the truth of doctrine, & therefore preserved the true letter, not in respect of the Iewes, who altogether (as witnesseth Lyra) corrupted the true letter, because they would deny Christs diuinitie.

One exāple more I geue him in another kynd, which neuertheles importeth vs as much as do these former of Christ his deitie. It is touching his passion and our redemption, and sheweth that the Protestantes them selues esteeme more of our translatiō, not only then of al the hebrew bibles which are now currant, but also then those that were in S. Hieroms time. And therefore to answer your misapplied allegations by your owne English translations, confer you your English bibles in the 53. chapter
of

of Eſaie, with your hebrew fountaines.

Our tranſlation hath thus. *Generationem* Eſa. 53. v. 8.

eius quis enarrabit? quoniam abſciſſus eſt de terra viventium: propter ſcelus populi mei percuffi eum. VVho ſhal declare his generation? for he is cut of from the land of the living: for the ſinne of my people haue I ſmitten him. A plaine teſtimonie, that God laid vpon our Sauour, our iniquities, which is the ſūme of the chapter: that he therefore was true man, and withal (as before is declared) that he was true God, whoſe generation was inexplicable, for ſo do the fathers cōmonly expound that parcel. So that in this one verſe, we haue the true effect of Chriſts death and paſſion, beſides his diuine and humane nature. The 70. tranſlate it thus,

Αὐτὸ τὸ αἰσχυρὸν ἕνεκα τοῦ λαοῦ μου, ὡς ἡμῶν τῶν ἁμαρτιῶν, for the iniquities of my people, he was lead to death. The hebrew bibles in S. Hieroms time, did reade thus. *Generationem &c. propter ſcelus populi mei percuffit eos. For the ſinne of my people he ſtroke them.* The hebrew bibles in our time, though in ſenſe agree, yet in reading ſeeme to differ, hauing thus: *A preuaricatione populi mei plaga, vel percuffio iſſis. Because of the tranſgreſſion of my people, a wound was geuen to them.* Which inuerteth the ſenſe,

Hierom. in
Eſa. ca. 53.

כְּפִי
עָמִי נָנֶע
לְמוֹת

Bib. 1577.

1579.

Bib. 1562.

The English
translations
adde to the
text.

and maketh a great alteration, as euery man may see. The English bible of the yere 1577. translateth it: *which punishment did go vpon him for the transgression of my people. of the yere 1579. For the transgression of my people vvas he plagued.* And this sense commonly others folow, as Castalio, the French, the Geneua bible &c. which is the sense & word of our latin translation, not of the hebrew text. Only the English translator of the yere 1562. foloweth nether the 70. nor greeke, nor latin, but the brain sicke familie of his owne head, making a mingle mangle, and thrusting in a patch of his owne. Thus he goeth to worke. *vvh se generation yet vvh may number? he vvas cut of from the ground of the liuing, which punishment did go vpon him for the transgression of my people, vvh in deede had deserued that punishment.* where in deede he deserueth a whippe, & plaieth not only a foolish, but also a wicked part, in adding that later sentence to the text, only because he would seeme to come somewhat nye the hebrew, which for al that he toucheth not. Luther, vvh foloweth the error of the hebrew copies, exclaimeth vpo the Iewes for their old spitful & malicious mǎgling of this text
as of

as of many other. Thus he translateth & cōmenteth vpon it. *Propter trāsgressiones populi mei plaga eis.* for the sinnes of my people a vvoūd to them. This place is somevvhat obscure and hard, because of the novvne of the plural nūber, *lamo.* The 70. read *pro sua iustitia, vel potius malitia ductus est ad mortē.* For his iustice, or rather malice he vvvas lead to death. Wherein I marueile at Luthers reading of the 70. For S. Hierom citeth them far othervvise, and far othervvise is it in the common prints novv extāt, for ought I can find. Which agree vvith the citation of S. Hier. before noted. But proceede we on. Our interpreter (saith Luther, meaning the latin vsed in the Church) turneth it thus: *propter peccata populi mei percussit eum.* For the sinnes of my people haue I smitten him. An excellent sentence, but the Grammar doth not vvvel beare it. Much here are vvve beholding to the deuil and to the Ievves, vvho haue not only depraued filthily, but also cōfounded this as much as is possible, by their diuisions. And those that studie hebrevv must note this, that the Ievves vvheresoeuer they can, deprauē the meaning of the prophete by their vvicked expositions, vvhere they can not do so, by their distinctions or diuisions: as in Daniel, The 70. vvceks are abbridged, there a man vvith his fingers

The Iewes
corrupt the
scripture, in
despite of
Christians.

may feele their corruption, vvhere they separate and teare a sunder these things that are to be iyned, and al this, in despite of the Christians. VVherefore I leaue this to those that be studious of the hebre vvõge, that they marke the malice of the deuil and the Rab- bines, vvhose only studie and labour is to de- prauẽ, teare a sunder, and turne vpside downe the propheticall and Christian sense. In vvhich chapter againe he calleth them *corruptores scriptorum propheti- corum*, corrupters of the vvritings of the prophetes. And in this one place besides the au- thoritie of Luther, besides the general rules vvhich he deduceth, vvilling vs euer to bevvare of the Rabbinẽs and Ievves, vvhose vvhole studie is to a- buse & deface the scriptures in despite of vs and our religion, and therefore smale reason hath M.W. to make so much of them as he doth: I note tvvo sortes and maners of their corruption.

2. maners of
corruption.

- I. The first is, by plaine alteratiõ of points and letters and sillables. For certaine it is, our translator and the 70. neuer trãslated these hebrew vvordes vvhich now stand in this text, or as vve find in S. Hierom. The second, vvhich speci- ally Luther noteth in Daniel, is by di- uiding vvordes vvhich by the prophete vvcre

were ioyned, vvhich is as vile and de-
 perate a corruption as may be. So for
 exāple, Seruetus auoided the authori-
 tie of the Apostle S. Paule, affirming
 Christ to be God. For being vrged
 vvith these vvordes: *Ex quibus est Christus*
secundum carnem, qui est super omnia deus
benedictus in secula: Of vvhom (that is of
 the Ievves race) is Christ according to the
 flesh, vvho is God blessed for euer: which
 contayne a sure testimonie that
 Christ vvas not only man, as Seruetus
 vvould haue him, but also God most
 blessed, he vvell acquainted vvith Be-
 zaes maner of correcting the testamēt,
 ansvvered after this Ievvish tricke: that
 he beleeued vvith al his hart vvhat so
 euer S. Paule that elect vessel of the
 Lord had vvritten. mary it seemed to
 him that S. Paule said not so, and plea-
 ded his greeke testament vvhere thus
 stoode that sentence. *Ὁ ὢν ὁ Χριστὸς κατὰ*
σάρκα, ὁ ὢν ὅτι πάντων. Θεὸς ἀλογητὸς εἰς τὰς αἰῶ-
νας. ἀμήν. of vvhom is Christ according to the
 flesh, vvho is aboue al. And there making
 a ful distinction, then folovveth the
 rest as a thankesgeuing. *The Lord be pray-*
sed for euer. amen. And thus haue the
 Ievves done in very many places of
 scripture by Luthers verdicte.

Rom. 9. v. 5.

Sixtus Se-
 nensis in
 bibliotheca
 sancta. lib. 8.
 pag. 646.

Sundrie

Sundrie other particular errors could I note vnto thee (Christiā reader) in the hebrew, had I but a peece of that insolent vaine which many of our aduersaries haue, and vwherein they triumphe against men of great and excellent learning, such as of vvhom they & I shal (I doubt) neuer be vvorthie to be named scholars (example vvhereof take thou Charkes scornful abusing of Father Campian in the Tower, for ignorance in such trifles as these are) or were I disposed to disgrace the fountaines and originals, which I am not, but honour them as I may, and sauing the euident truth and faith of Christ, which standeth fast and vnmoueable, though heauen and earth fall, much more though the Iewish Pharisees and Scribes write their text amisse, this cause & faith I say foreprised, I esteeme of them, as of things deseruing much studie and reuerence: because how soeuer some grosse errors, partly of malice, partly of ignorance, haue crept in, yet commonly and for the most part, the text I hold to be true and sincere. And againe I suppose this kinde of writing can not be but tedious to the English reader, whose profit I principally

pally intend, and therefore will go from theſe particularities ſo far as I may, to talke of a few reſonable & the ſame general arguments and queſtions, wherein M.W. if he haue ſome part of that wit, intelligence, and modeſtie, which a ſcholer & diuine ſhould haue, wil not I hope much ſtande againſt me.

General rea-
ſons why
the hebrue
text can not
be ſo ſincere
as the ad-
uerſarie
would pre-
tend.

And firſt gladly would I learne of I. him, what reaſon he and his fellowes haue, why they ſhould thinke the hebrew text to be ſo inuiolate, ſo ſincere, and vpright? is it becauſe of Gods promiſe and prouidence, or of mans circūſpection and wiſdome? if becauſe of Gods promiſe, where finde they any ſuch? how many examples in the ſcriptures haue they to the contrarie? whole bookes of the prophetes are periſhed, bookes of ſingular cōmoditie, & made by Gods owne appointment, and they periſhed then, in that time of the ſynagoge, when *Iacob* was the peculiar people of God, and *Israel* the lot of his inheritance, when of al nations they were to God a holynation, a kingly prieſthode, when al other people were ſuffered to go their owne waies, & the Iewes only were in Gods ſpecial protection. For touching the bookes of the auncient prophets ſometime

Deut. 32. v. 9

Exod. 19. v. 6

Act. 14. v. 15.

a
Num. 21. v.
14. b Iosue
10. ver. 13. 2.
Reg. 1. v. 18.
c 2. Paral. 20
v. 34. d ibid.
12. ver. 15.
e 1. Reg. 10.
ver. 15.
f 2. Paral. 9.
ver. 29.

The Iewes
haue lost ma-
ny & whole
volumes of
their Pro-
phetes:
much more
may they
leese oral-
ter points,
letters and
syllables.

time extant, and now not appearing,
we reade cōmonly in the old testamēt.
as of^a *Liber bellorum domini*, The booke of
the warres of our Lord,^b The booke of the
iust men,^c The booke of Iehu the sonne of Ha-
nani,^d The bookes of Semeias the prophete,
and Addo: and^e Samuel wrote in a booke
the lawv of the kingdome (howv kings ought
to rule) & laid it vp before our lorde,^f and the
workes of Salomon were written in the
wordes of Nathan the Prophete, and in the
bookes of Ahias the Silonite, and in the visiō
of Addo the Seer, and many other which
were to long to rehearse. VVhich en-
tier bookes of the warres of our lord,
of the iust, of those excellent prophets,
of Iehu, of Semeias, of Addo, of Samu-
el, of Nathan, of Ahias and others, are
quite perished, and perished then,
when the Iewes were so chosen a peo-
ple, such a kingdome, in such order &
gouernment, of Kings and princes, and
Senate, & ecclesiastical regiment. And
now when they are no people, haue no
gouernment, no king, no Priest, no
comparable regiment, may we reasona-
bly thinke their diuine and ecclesiasti-
call bookes to haue bene so warelie
kept, that euerie parte is safe, euerie
parcel sound, no points, letters or titles
lost,

loſt, al ſincere, perfit and abſolute. If the proteſtants will claime this to them by mans wiſdome and policie, ſee how notably they contradicte themſelues. Al the biſhops, and princes, and ſtates of Chriſtendome were not wiſe inough by the proteſtants opiniõ, theſe thouſande yeres paſt, to keepe themſelues in the true religion and Goſpell of Chriſt. But whereas vntil 600. yeres, (as we learne by M. Iewels challenge) they were proteſtants and enemies of the Maſſe, of the Real preſence, of the Pope of Rome, and (as M. W. telleth vs here) vniuerſally proteſtants *quoad præcipuas religionis partes, in the principall parts of religion*, they fell from that pure proteſtant-Goſpel to ſerue Antichriſt, to worſhip bread and wine for God, to adore Images, which is moſt groſſe idolatrie, in ſteed of a true bible and word of God, to haue our cõmon tranſlation, which is moſt impure & fullſt of corruptiõ. Al this M. W. telleth vs, and he telleth vs in this booke, and it is the common ſonge of them al. And therefore how is it credible that al this while the Iewes ſhould be ſo wiſe, ſo prudent, ſo politike, and circũſpecte that they admitted no faults,

Moſt vnreaſonable abſurditie, and contradiction.

Whit. pag. 9.

kept

Whit.pa.15. kept their bible so sincere and immaculate that there only the water of life was reserved, and the minde & meaning of the holie Ghost was to be found nowhere so assuredly as there: what is this but to make the Christians al this while more brutish then beastes, and the Iewes almost equal to Angels.

2. Againe, so great likenes and similitude is there betwene some hebrew letters, that excellent learned men haue bene deceaued by mistaking one for an other, as appeareth by comparing the olde translations of the bible with the later, and S. Hierom affirmeth the same of the Septuaginta. This if a man would declare by examples I thinke he might gather some hundreds out of the psalter. I wil note only one verse of a short psalme which also may serue for a higher pointe. In the psalme 109 after our translation thus we reade with the Septuaginta. *Tecum principium in die virtutis tuae in splendoribus sanctorum: ex utero ante luciferum genui te.* The Protestants for the more parte (as we see by Marlorate, folowing therein Bucere, Musculus, Caluine and Pomerane) translate it thus. *Populus tuus cum voluntariis oblationibus in die exercitus tui, in pulchritudine sanctitatis:*

Similitude
of letters.

Hieron.in
Osce.c.2.

Psal.109.v.3

Marlorate
in Psal.110.

sanctitatis: ex vero ab aurora tibi ros adolescentie tue. The english bible of the last edition differing notably both from olde and new, from vs and the Protestants, translate thus. *Thy people shal come willingly all the time of (assembling) thine armie in holie beauty: the youth of thy womb shal be as the morning dew.* which translation is farthest from the hebrew, farthest from all sense and reason. for who would make *youth* to rule *wombe* and ioyne them together being sundred so far? and the bible geuen out two yeres before, hath scant one worde like, and touching the later part is cleane opposite. for thus it translateth *In the day of thy puerhood shal the people offer thee free-will offerings: the dew of thy birth is of the wombe of the morning.* there is, *youth of the wombe*, and, *dew of the morning*: here is, *dew of the birth*, or *youth* (for that is one word in hebrew) and, *wombe of the morning*. If a man would translate it precisely, vsing only the libertie to make choise of diuers significations which the hebrew words yelde, and drawe it so far as the hebrew wil beare, to the sense of the Septuaginta, which I take to be the best, then word for word thus it should stand. *Tecum principatus in die*

Of the yere
1579.

Of the yere
1577.

*potētia tua, in decoribus sanctitatis: ab utero
 à Lucifero tibi ros natiuitatis tue.* How
 euer it be framed, great difference wil
 rise of necessity amongst diuers inter-
 preters. And whence proceedeth that?
 one great cause is the diuers significatiō
 of one word. The first, which the 70.
 turned *μετ' ἐσέ, tecum, vwith thee, others, po-*
pulus tuus, thy people, is in the hebrew one
 word, with so smale a difference of
 one point, as is possible. The next ex-
 pressed of the 70. by *ἀρχή principatus,* may
 be as well signified by the hebrew, as
spontanea oblatio. The third, which the
 70. turned *δυναμεις, S. Hierom, forti-*
rudinis, the Protestants, *exercitus,* may
 truely signifie them al, *power, vertue,*
strength, liberaltie, and armie: and so *au-*
rorā or *Lucifer* is the same word. But
 that which chiefly I note in this sen-
 tence, whatsoeuer other difference
 was betweene the old hebrew text and
 the new, is the diuersitie of sense rising
 through diuersitie of reading, vpon
 occasion of similitude in the hebrew
 letters. as for example. The Septuagin-
 ta read *in splendoribus,* or *decoribus ἐν λαμ-*
πρόσιν in brightness, whom commonly al
 the Protestants folow S. Hier. *in monti-*
bus, in mountaines, the difference com-
 meth

עַמָּךְ

עַמָּךְ

נְדָכוֹת

חֵילֶךְ

שָׁחַר

בְּהָרֵי

בְּהָרֵי

meth of the likenes of two hebrew letters *daleth* and *resh*. The last word, the 70. rendered by *genuite*, I have begotten thee. Which word of how great strength & force it is in this place, may be perceaued by view of the Apostle Pauls argument, who out of that verie Hebr. 1.v.3. word proueth the eternal diuinitie of our Sauour. S. Hierom translated that word, *adulescentia tua*, as commonly do the Protestants. What is the occasion of this difference? the great likelines of two wordes: the Septuaginta read the first, S. Hierom the second. The printes now vsed though in sense follow S. Hierom, yet misse one of his letters, and therefore come neare to the reading of the 70. And this verie letter *ו* for *iod*, hath certainly made disagreement in some other places. As where the Septuaginta read *ἰσχυρὸς μου ἐστὶν ἐκ φύσεως*, *fortitudinem meam ad te custodiam*, Psal. 58.v.10 my strength will I keepe to thee, and so S. Hierom read and translated. now it is in the hebrew, *fortitudinē eius*, his strength will I keepe to thee, to the great perverting of the whole sense and sentence. A like error to that Genes. 3. (if it be an error, as many verie probably rather Genes. 3.v. 15. thinke it is none) *et sa conteret caput tuum*

לדתיך
לדוהך
לדדך

עו

עו

N^o 7 for ipse or ipsum, about which the Protestants keepe such a stir.

N^o 7 But what should I rehearse examples of such smale errors committed by learned men, by Rabbines, by S. Hierom, by the Septuaginta, vvh whereas the protestants sticke not to charge directly the verie Apostle S Paule with error in this kind. For whereas S. Paule

1. Cor. 2. v. 9.

ed
ed
ed

Pretie answers
& interpretations.

Luther in
Esa. ca. 64.

Illyric. in 1.

Cor. ca. 2. v. 9

01.7.31.

writeth, *That neither eye hath seene, nor eare heard, neither hath it entred in to the hart of man, vvh what God hath prepared for those that loue him, iis qui diligunt illum*, whereby we proue that heauen is prepared as a reward for charitie and the workes thereof, and so refel their mathematikal solifidian fansie, many pretie answeres they geue vs: as that S. Paule doth after his fashiō very finely writhe the place. So Luther, *Paulus sententiam commendat de tor sit. Illyricus*, That to loue, is as much as to beleeeue, and so charitie as much as faith, and then, *to be saved by only faith*, why may we not interpret it, *To be saved by only charitie?* *Qui diligunt* (faith he) *punitur pro iis, qui ad eum supplices fide confugiunt. Fides per effectum suum dilectionem declaratur.* Those that loue him, that is those that by faith humbly flye vnto him. Faith is noted by his effect, that is charitie.

ie. But Peter Martyr goeth an other way to worke, and thinketh that the Apostle read not right. Thus writeth he. *Diligentibus se, habet Apostolus, Prophetam vero dixit expectantibus: et discrimen agnoscitur prouenisse: a magna similitudine duorum elementorum* **כ** et **כ** &c. The Apostle hath the word loving, the Prophet hath, trusting or expecting: and it is well known that this difference grevve from the great similitude of two hebreu letters **כ** and **כ**, for so much as among the hebreues the same verbe written with one letter signifieth to trust or expect, with the other, to love vehemently, which Paule folowed In which censure (Christian reader) besides his sacrilegious contempt in diuinitie (wherein thou maist learne to care the lesse for their condemning and railing at the fathers, when they are so sawcie with this singular Apostle) besides this prophane wickednes in diuinitie, I say, he rowly belieth the Apostle against al humanity. For the secōd word, which he obiecteth, hath no such significatiō: & if he meant some other word somewhat resēbling the first, as other of his brethre gesse, yet nether cā they serue his turne, for so much as the grāmarical rules wil not beare such construction, as against

Martyr in 1.

Cor. cap. 13. v.

46.

S. Paule mis

sed in read-

ing Hebrue

חנה

חנה

הבב

חבק

Beza in 1.
Cor. ca 2.v.
9.

The Protest-
antes attri-
bute more
to the Jew-
ish scribes,
then to S.
Paule the
Apostle.

Ag. 22.

Erasmus and him, Beza hath truely noted. But graunt we to P. Martin, that which he would haue, let S. Paule, I wil not say indued with the holy Ghost so abundantly, Paule that piller & foundation of the Church, so directed by God, as he could not erre: but only Paule brought vp from his infancy in the law of Moyfes, in cōtinual studie of the law and Prophetes, at the feete of Gamaliel, so noble a scholemaster, let this Paule be deceaued in reading the Hebrew, then how intolerable is their peruersitie, who wil not suffer so much to be iudged of the common, base, vulgar & ignorant scribes, so malitiously bent against Christ and al Christianitie, as before is noted.

4. But howsoever M. W. speaketh of his fountaynes and originals, know thou (Christian reader) that other of his side far more knifull then he, without any contradiction acknowvledge vwhat soeuer I say. Sebastianus Castalio by occasion defending him self agaynst such a one as M. W. seemeth to be writeth thus. *Videtur esse in ea opinione (sicut et plerique omnes Iudaei, et nonnulli hac in parte Iudaizantes Christiani) vt in hebraicis bibliis nullum vsque mendum irreperire*

Castalio de
sens. suae tra-
ditiō. pag.
227.

repisse putet &c. This good felovv seemeth to be of that opinion (as in maner all levvies are, and some Christians drawing to Iudaisme in this respect) that they thinke no error ever to have creapt into the hebrevv bibles, that God vvould neuer suffer that any vvord should be corrupted in those holie bookes: as though the bookes of the old testament vvere more holie then those of the newv, in the vvhich newv, so many diuers readings are founde in so many places, or as though it vvere credible that God had more regarde of one or other litle vvord or syllable, then he had of vvhole bookes, vvhereof he hath suffered many, I say not to be depraved, but to be vitterly lost. This Iudaical superstition &c. Hetherto Castalio. And D. Humfrey in his first booke de ratione interpretandi, sayth. Iudaismus quor locos depravaverit &c. The levvish superstition, howv many places it hath corrupted, the reader may easely find out and iudge. And in the next booke. I like not that men should to much solovve the Rabbins as many do. Namque Christum verum Messiam promittunt et annunciant, ab istis turpissime conspurcata sunt. for those places vvhich promise and declare Christ the true Messias, are most filthely depraved by them. And Conradus Pellicanus sometime professor of he-

M.W. opini
ontouching
the Hebrew
vncorrupt,
is Iuysh.

Humfre lib.
1. de rat. in-
terpre. pag.
178.

Lib. 2. pag.
219.

לב סלה
לכסלה

Pellican to.
4. in psal. 85.
vers 9.

The Iewes
at al tymes
negligēt in
conseruing
the scriptu-
res.

Idem ibidē
in psal 108.
vers. 11.

brew in Zuricke. writing vpon the 85
psalme and those wordes of our trans-
lation, *Conuertuntur ad cor*, vvhether for
cor, the protestants according to the
hebr vvpaints novv, haue *סלה*
gesseth vvel, & no doubt fully that
the difference came through the great
likenes of two letters *ק* and *ך* and
preferreth our reading before the he-
brewes & vvithal accuseth the Iewes
of al tmes not on'y since Christ, but
also befo e, of n gung ne in cōe uing
t eil hoie lo kes. Thus he vvriteth.

The old int rpreter seemeth to haue read one
vvay, vvhereas the Iewes, novv read an
other. vvvhich I say, because I vvould not
haue men thinke this to haue proceeded from
the ignorance or stultihulnes of the old in-
terpreter. Rather vve haue cause to finde
fault for vvant of diligence in the Anti-
quaries, and faith in the Iewes, vvho both
before Christs coming and sithence, seeme to
haue bene lesse carefull of the psalmes, then
of their ovvne Talmudicall songes. And a-
gaine in the same volume, vpon that
verse of the psalme 108. *Quis deducet
me in ciuitatem munitam? quis deducet me
in Idumæam? vvhovvill bring me in to the
fensed citie? vvhovvill bring me in to Idu-
mæa*, vvriteth thus: The syriake interpre-
ter

ſer, ether ſolovving, or finding out, or increaſing the fabls of the Iewes, tranſlateth this verſe after this ſort: vvhich vvill bring me in to that vvicked Rome? vvho vvill bring me in to that Conſtantinople of the Idu means? ſo lentionuſly do the Rabbines of the Iewes abuſe their authoritie, not onl in their commentaries, but alſo in the tranſlations of their lawv, vvwhich cōmonly are to be read, vvhereby the miſerable people reading ſo, is eaſely ſeduced. VVhere beſides our principal purpoſe, vvwe may learne vvithal, that the Iewes haue one trick of the Proteſtants, vvz, in to their bible & cōmunio bookes or ſuch like vvherein is cōtyned their maner of Seruice, to thruſt beſides the text, glaunces againſt the Pope and Church of Rome: as in deede the hatred of Chriſt, Chriſtianie, and that Church, cōmonly runneth together. The like teſtifieth Munſter alleaging theſe vvordes of Aben Ezra againſt the Chriſtians. For vvhere vvvere that beleued in that man, vvho theſe (Chriſtians) haue made their G d, and vvhen Rome did beleue in the time of Conſtantine and altered the vvhole lawv, and put in his banner the ſigne of the crucified man, by the perſvvaſiō of that Monke of Idumaea, that is the Rōmane biſhop (ſe Aben

In vulgo legēdis legis ſua tranſlationibus.

The Proteſtants & Iewes reſemble one the other in many pointes both offayth and maners.

Munſter. in Gen. ca. 27.

Exra expoundeth it) there were none through the world, that obserued that law, besides a few Idumeans: and hereof it cometh, that the kingdome of the Romanes is called the kingdome of Edom. Wherein a man may see and compare together the Iudaical and Protestantical wayne in rayling at the Romane Church, and those that liue in the vnitie of it. To the Iewes we are Gentiles, to the Protestantes we are Idolaters. In the Iewes speech and sense, it is al one to say, a Romane, a Catholike, or an Idumean, that is a Gentile: so is it in the speech and sense of the Protestantes, iauē that in steede of Catholike, sometymes they vse the vword, Papist. The Iewes peruert their diuine Seruice vwith the manifest abuse of scripture, against the Romane faith and Church: and do not our Iewvish Protestantes much more? Cal to remembrance (Christian reader) their Genēua, or rather Genenna psalmes sung in their cōgregations, vviere (as they tel vs) nothing sound th but gods vword & the Canonical scripture, & see vvwhether in any old Greeke, Hebrew, Latin, or English psalters they find praying against the Pope, & to be deliuered frō al Papistrie

Where is
now becom
the canon
of Carthage
Counsell. 4.
cap. 47.
so much vr-
ged by M.
Jewel, that
nothing
should be
read or sung
in the church
beside Cano-
nical scrip-
ture?

piſtrie. That the Pope, as wel as the Turke, would thruſt out of his throne, our lord Ieſus Chriſt, Gods deere ſonne. vvhether in any old Creede, ether Apoſtolike, or made by Apoſtolike or honeſt men, they are taught to beleeeue, releaſe & pardõ of their ſinnes (vvhich is in theſe mens diuinitie, perfect & entier iuſtification) and that only by faith, as in their riming Creede vvhithout rime or reaſon they ſing. Finally as the Ievviſh Rabboines thruſting once in to their peoples eares, that Rome is Edom, and the Romane an Edomite, make that al ſcripture ſpoken againſt Edom, ſoundeth againſt Rome: euen ſo the Proteſtants telling their people, that Rome is Babylon, and the Pope Antichriſt, make them forthwith beleeeue, that vvhatſoeuer the ſcripture hath againſt Babylon & Antichriſt, that maketh iuſt againſt the Romane Church, the Pope and Catholikes.

Bad rime, &
worſe reaſõ.

But to returne to our original matter, and to drawe to an end of this queſtion, touching the pure fountaines & originals: for plaine and euident demonstration how true that is, I referre M.VV. to theſe two general experimẽtes, which at his leaſure he may vew and
conſi-

great varie-
tie in the He-
brew bibles

5. consider of. One is, the great diuersitie of reading, which in many places of the hebrew old testament we find. For example whereof, let him peruse Exod. ca. 2. Iosue 22, and 23. Iudic. 3. the first of Samuel ca. 10, 17, 22, 28. 2 Samuel 7. Eia. 14, 33, 54, &c. and Munsters notes vpon those chapters, where he shall find the reading and sense oftentimes as far disagreeing as blacke and white. And Munst. in his preface forewarneth the reader thereof. *Sometymes (sayth he) euen amongst the hebrvves in one sentence I haue found diuers reading. For sometymes dissensions are found amongst the, some thin- king this to be the true reading, some thin- king contrarie.*

Munster in
præfat. bib.
tomi primi.

6. An other experiment is, that the hebrew printes wante now somewhat, which certainly was in the first originals. Example whereof may be the Psalme 144. which being made according to the hebrew alphabete and hauing the verses in number answering to the hebrew letters, the first beginning with *Aleph*, the second with *Beth*, the third with *Gimel*, &c. (as doth the Psal. 33.) & therefore should certainly haue 22. verses, as hath that other, this lacketh one verse in al hebrew copies, and

Ps. 144.

Ps. 33.

& ſo wanted it euen in S.Hieroms time. and euident it is, that the error is in the hebrew, where lacketh the 14. verſe which ſhould beginne with *Nan*, as it is very playne by the tranſlation of the 70, and by our common Pſalter. *Fidelis Dominus in omnibus verbis ſuis, & ſanctus in omnibus operibus ſuis.* Which verſe in hebrew ſhould haue begun with that letter, which of al the alphabete only miſſeth. So as moſt certaine it is, that the hebrew is faultie. And thus to end this matter of the hebrew fountaines & originals, I wil gather that which I haue ſaid in to a fewv concluſions & vvithal anſwere M.VV.allegations.

The Hebrew
bibles vn-
perſit.

ma's o S d c

ינא

The firſt is, that this opinion of the Proteſtants detracting ſo much from the latin bibles, and yelding ſo much to the hebrevv, is Iudaical, iniurious to the Church, to the holy Ghoſt and ſtate of the newv teſtamēt, as vvhereby they profeſſe to thinke more religiō & care of Gods word to haue bene reſident in the Iewiſh ſynagoge, thē in al the Kingdomes, Princes, Paſtors & Prouinces of Chriſtianitie, for theſe thovvſad yeres.

The proteſ-
tants opini-
ō iniurious
to the holy
Ghoſt,

The ſecond, that albeit S.Hierom in his tyme ſo ſoone after the great perſecutions, the Church being troubled vvith a that moſt buſye, terrible and po-

2.

Although
S. Hierom
appealed
from the la-
tin to the
Hebrew, yet
the like rea-
son is not
for vs now.

August. de
doctr. Chris-
tiana. lib. 2.
c. 11.

3.
S. Hierom
thought the
hebrew bi-
bles to be in
some places
corrupt and
faultie.

tent heresie of the Arrians against the
diuinitie of Christ and the holy Ghost,
vwhen as yet the Canon it selfe com-
prehending the sacred bookes of scrip-
tures, by general authoritie vvas not
confirmed and receaued, vvhē (as saith
S. Austin) there vvas in unmerable va-
rietye of latin translations. (*Qui ex hebraea
lingua scripturas in graecam verterunt, nu-
merari possunt, latini autem interpretes nullo
modo*) and they infinitely differing a-
mong them selues, as in the same place
he noteth, when for these causes there
vvas not, nor vvel could be any one
vniforme translation approued: al-
though at this tyme S. Hierom might
iustly appeale from them al to the he-
brew as in cōparison being most pure &
incorrupt: yet nether then were the he-
brew copies simpliciter faultles, as hath
bene shewed by playne examples and
demonstrations, by the very Protestāte
bibles, and by confession of the best &
learnedst among them. and S. Hierom,
though M. W. seeme to ground him
self most vpon him, acknowledgeth so
much. For examining two places of
Deuteronomie vrged by the Apostle S.
Paule in his epistles, both differing in
that point vvhich he most presseth, fro
the

the hebrew bible extant in S. Hieronis daies, he resolueth in fine, that the hebrew vvas corrupted, o herwise then the Apostle read it. The one place is:

Scriptum est, Maledictus omnis qui pendet in ligno. It is vvritten, Cursed is euerie one that

Gal. 3. v. 13.
Deuter. 21.
v. 23.

hangeth on tree. in vvhich short place compared vvith the original in Deuteronomie, there is somevvhat to much, and somevvhat to litle. To much, because here is omnis, euerie one, and in ligno,

on tree, which are not now found in the Hebrew, though both in the Greeke of

πα, δμ
ξυα.

the Septuaginta. To litle, because there is in the hebrew, Elobim, which wanteth

אלהים

in S. Paule, maledictus Deo or Dei, cursed of God is euerie one so hanged. S. Hierom answereth thus. My iudgement

Hiero. in Gal.
2. 3.

herein is this, ether that the old bookes of the Hebrewes had other vvise then they haue now, or that the Apostle put the sense of the scripture not the vvordes, or (vvhich I rather suppose) after the passion of Christ both in the Hebrew and in our bookes, the name of God vvas added by some mā, that he might make vs more infamous, vvho beleue in Christ accursed of God. The other place is

this. Scriptum est, Maledictus omnis, qui nō permanserit in omnibus qua scripta sunt in libro legis, vt faciat ea. Cursed is euerie

Gal. 3. v. 10.
Deuter. 27.
v. 26.

one

Hier. in Gal.
cap. 3.

The Iewes
conuicted
by S. Hier.
of corrup-
ting of the
scriptures.

one that abideth not in al thinges vvhich are written in the booke of the lawv to do them. Where the Apostles argument hanging principally vpon the two wordes *omnis* and *in omnibus*, euerie one, and in al thinges, both which are in the Septuaginta, *πᾶς ἀνθρώπου* and *ἐν τοῖς νόμοις* neither in the hebrew, he thus answereth the matter. I am vncertayne, vvhether the Septuaginta added, *omnis homo*, and in *omnibus*, or vvhether it were so in the old hebreuv, and aftervvard put out by the Iewes. Thus I suppose I am moued for this reason, because the wordes, *omnis*, and in *omnibus*, al, and in al, as necessary to proue that they be al accused, vvho are of the vvorkes of the lawv, the Apostle skilful in the hebreuv tongue, and most cunning in the lawv, vvould neuer haue so sett downe, had it not bene so in the hebreuv. VVherefore I perusing the hebreuv volumes of the Samaritanes found there vvritten the word *כֹּל* is much to say, as *omnis siue omnibus*, al or in al, and so that to agree vvith the Septuaginta. In vvayne therefore haue the Iewes razed that out, lest they should seeme to be accused, vvhereas the more auncient examples of another nation, testifie that it vvvas vvritten so. Thus S. Hierom.

Act. 13.

Thirdly this I gather, that since S.
Hieroms

Hieroms time much more haue the hebrew bookes bene corrupted, and that not in smale indifferent matters, which might better be borne, but in very hye pointes touching the diuinitie and humanitie of our Sauour, touching his passion and the redemption of the world. And therefore when S. Hierom speaking of the puritie of the bibles before his birth, is applied to iustifie the copies written so many ages after his death, and so consequently to iustifie al their new English, Flemish and Germane interpretations made according to some hebrew copies as they pretend, this is as iust as Germanes lippes, according to our english prouerbe, whose hartes & mindes & religions we see to differre infinitely. This is to answere of chalke, when the question is proposed of cheese.

S. Hierom
praising the
hebrew bi-
bles of his
tyme; no-
thing iusti-
fieth these
of our time.

Next this we see that the condition of the hebrew tonge is such, that errors are very soone committed therein by reason of smale points, of distinctions, of letters so nighly resembling one an other. Wherevnto ioyned we the malice of the Rabbines, their hatred of the Christians and Christian religion, whom Luther confesseth to be as very crucifiers
Y of the

of the word of Christ (especially such places as most appertaine to him) as they were of Christ him selfe, and that they employe their studie herevnto. And if we consider withal, how in time of the law thorough their default they lost whole bookes & volumes of their diuine Prophetes, we shal fynde smal reason to moue vs to belecue, that since Christ, they should become so holy, and deuout, & watchful, & circumspect, as M. VV by commending their fountaines and originals would make them.

5. Finally al this hath bene declared not only by plaine reasons, factes, examples, demonstrations, but also by plaine confelision of those, whom our aduersaries principally reuerence and honour, and in this matter were most skilful, by Munster, by Pellicane, by Sebastianus Castalio, by Luther and such others.

An argumēt
commonly
made for
the puritie
of the he-
brew bibles

And hereof may the reader easely learne an answer to that questiō, which many frame as a matter of intricate difficultie, whē these corruptions should come in to the hebrew bibles, whether before Christs time, or betwene that and S. Hieroms, or from S. Hieroms time

time to vs. Not the first say they, be- 1.
 cause the Christ would haue objected
 that vnto them, as he did other faul-
 tes. Nor the second, because S. Hierom 2.
 had the hebrew veritie, as he ofte spea-
 keth. Nor the third, because our hebrew 3.
 bibles agree with those of S. Hierom.

The answer I say is easie, because whe- The an-
 ther part of the three so euer a man take swere.
 he can not misse. For errors grew in
 those bibles, some before Christ, more 1.
 after Christ vntil S. Hieroms age, and
 yet more from S. Hierom afterwarde.

And wel it may be that Christ objected
 the same vnto them, though it be not
 recorded in the Testament, as certaine
 it is, many thinges he preached vnto the
 and reprobued in them, whereof no
 written record is extant. And wel it
 may be that both Christ objected and
 the Euangelist noted so much, when he
 writeth as spoken of our Sauour, in-
 forming his Apostles, and reiecting the
 doctrine of the Scribes and Pharisees:
You haue heard that it was sayd to them of Very proba-
old, Thou shalt not kill. Exod. 20. v. 13. you ble, that
haue heard that it was sayd to them of old, Christ no-
Thou shalt not committe aduoutrie. Exo. 20. ted the
14. It was sayd also, VVho soeuer shal di- Iewes for
 misse his wife, let him geue her a bill of di- corrupting
 scripture.
 Ios. 21. v. 23

Mat. 5. v. 22.
 v. 28.

32.

34. *divorcement. Dent. 24. v. 1. Again you have heard that it was sayd to them of old, Thou shalt not commit perjurie, but shal performe thy othes to our Lorde. Exod. ca. 20. v. 7. You*
 38. *have heard that it was sayd, An eye for an eye, & a tooth for a tooth. Exod. 21. v. 24. You*
 43. *have heard that it was sayd, Thou shalt love thy neyghbour and hate thy enemy. Levit. 19. v. 18. Where our Sauour ioyning this later precept, Thou shalt hate thy enemy with those other preceptes of the law & written in the law as, Thou shalt not kill. Thou shalt not commit adultery. He that divorceth his wife, let him give her a bill of divorcement. Thou shalt not commit perjurie. Thou shalt performe thy othe. An eye for an eye, and a tooth for a tooth: sheweth playnly that the pharisees taught this later to be the law of god as wel as the former, & therefore no marvail if they put it vnto the law with the rest, as by christes words it seemeth most lykely they did. And whether this were so or not, certaine it is, through the intolerable negligence and inquitie of Priest, Prince and People, that in the tyme of Manasses, not one peece or parcel, but the whole law was lost for many yeres together, as appeareth in the booke of*
 4 Reg. c. 22. *Kinges, & at length, as it were by great chaunce*

The whole
 law for ma-
 ny yeres to-
 gether lost
 by the Iews

chaunce was it found out againe in the tyme of Iosias, which crime our Sauour for ought we reade, neuer charged them with al. And therefore if likewise he neuer charged them with this, it were no great marueil.

More corrupted might it be after 2. Christ, by how much that nation was more alienated frō the fauour of God. And S. Hierom him selfe acknowledged some corruption, howsoeuer in comparison he truly accompte the hebrew most pure and sincere in such sort and for such reason as hath bene touched. And S. Iustinus the martyr in his cōference with Triphon, talking of the very hebrew bibles, not of the translation of the 70. only, as some ansvvere (*Ex scripturis quæ pro confessis apud vos habentur testimonia petam*, saith he, *I wil bring proofes of that vvhich I say from those scriptures vvhich your selues acknowledge for such*) of their corruption he geueth three examples. One out of Esdras. A secōd out of Ieremie. A third out of the Psalmes. Out of Esdras, this. *Esdras spake vnto the people. This Pascha is our sauour & refuge. And if you shal persvade your selues, and this shal enter in to your houses, that you shal humble him vpon*

Iustinus
martyr tom.
2. pag. 141.

S. Iustine
the Martyr
conuinceth
the Iewes
of mangling
the scriptu-
res.

Esdr. 6.

the vwood, and after hope in him, this place shal not be desolate for euer, saith our lord of hostes. But if you vvil not belecue in him, nor heare his preaching, you shal become a scorne to the nations. which place is in like maner cited by Lactantius. *Apud Esdram ita scriptum est. Et dixit Esdras ad populum. Hoc Pascha saluator noster est et refugium nostrum &c.* The place out of the prophete Ieremie is this. *Ex Ieremie responsis hac verba reciderunt. Ego vi agnus qui ad sacrificandum &c.* Out of Ieremies answeres this haue the Iewes cut away: I as a lambe that am lead to be sacrificed, and against me they deuised counsels sayng, come, let vs cast vwood vpon his bread, and let vs take him away from the land of the liuing, and let there be no more memorie of his name. VWhich place containeth the prophetical foreshewing of a double veritie. First of Christs crucifying vpon the crosse, to which purpose the words are plaine. Then of his true presence in the blessed sacrament. for the Prophete calleth Christs natural body vpon the crosse by the name of bread, in respect of Christ first promising the same body for euerlasting foode to his Christians in forme of bread, and then after accomplishing the

Lactant. lib.
4. cap. 18.

Ierem. ca. 11

Whole sentences cut
out of the
bibles by
the Iewes.

The real
presence.

Ihon 6.

the same promise by a ſtual deliuey of
 the ſame body in ſuch forme at the Mat. 26.
 time of his laſt ſupper. And the place
 is ſo expounded by the aũcient fathers,
 as for example by S. Hierom, and by Hierom. in
Ieremi.ca.
11.
 Tertullian moſt euidently. And Oe- Tertul. in
lib. contra
Iudeos.
 colampadius in his commentarie vpon Oecolamp.
in Ierem.ca.
11.
 theſe wordes, cõfeſſeth it to haue bene
 the common ſenſe and interpretation
 of the auncient and Primitiue church.

The third place out of the pſalmes, is
 this. *Ex nonageſimo quinto etiam Dauidis* Pſal. 95. 1
pſalmo hæc pauca verba reciderunt, a ligno.
Cum enim ſcriptum eſſet &c. Alſo from the
 nynetic and fiſth pſalme of Dauid they cut
 away theſe ſeu vwords, *From the vwood.*
For vwhereas it vvas vvritten, Declare ye
among the nations, that our lord hath raig-
ned from the vwood, they leaſt thus much on-
ly, Declare ye among the nations, that our
lord hath raigned. Of theſe three places
 thus defaced by the Iewes, the firſt at
 this time is extant in no hebrew bibles,
 nor to my knowledge in any greeke
 tranſlation. The ſecond is in al the he-
 brew now corrected & reſtored by the
 Chriſtians. For S. Iuſtine noteth that it
 was not cleane aboliſhed out of al he-
 brew bibles, & the fault was but freſh-
 ly committed in his daies. *Reſectio iſta*

Iustinus vbi
supra, p. 142

in quibusdam
exemplari-
bus.

August. in
Psalm. 95.

saith he, ex Hieremia, adhuc in quibusdam
exemplaribus quae in Iudaeorum afferuantur
synagogis, scripta reperitur. Non enim ita
diu est, quod haec verba reciderunt. This peece
so cut of from Ieremie, is as yet found writtē
in some of those copies that are kept in the
Ievves synagoge. For it was but of late,
that they cut away these vvords. By
vvhich vvordes also it is euident that
he meaneth the very hebrevv bi-
bles, not the translation of the 70. on-
ly, vvhereas he so precisely nameth
such as vvere preserved in the Ievves syna-
goges, some of which retayned styl that parcel,
but most vvanted it. and manifest it is
that the Ievves nether in our time
keepe so honorably the translation of
the 70. in their sinagoges, & much lesse
did they keepe it in S. Iustines daies,
vvhen (as appeareth by the vvhole dis-
cours and manifest vvordes of this au-
thor in this same place) they much
more detested it. The third, *a ligno*, is
vvanting in al grecke and hebrevv bi-
bles, & is only referued in our ecclesi-
astical Breuiarie, & certaine Doctors,
as Tertullian, Lactantius, Cassiodo-
rus, and S. Austin, vvho not vvithstan-
ding so readeth it, as though it vvere
the common reading in the churches
of

of Africa in his time, and maketh no mention of any other reading, vvhether those vvords should be leaſt out.

And from S. Hieroms time vntil our daies very probable it is, that these errors and corruptions haue multiplied, not only for the general and particular reasons already touched, but for this eſpecially, that whereas ſince that time the Iewes obſtinacie, barbarouſnes, impietie, and ignorance in their owne tonge hath much increaſed, the Chriſtians notwithstanding haue not had any great occasion to handle much or exercise that language, & therefore haue had ſmales regard to bookes written therein, without which as firſt of al, they perfectly receaued the Chriſtian faith, and planted it in theſe partes of Chriſtendome, ſo without it, haue they as perfectly continued in the ſame, and now enlarged it euen to the extreme corners of the world, and without the which they haue for theſe thouſand yers liued moſt chriſtiāly as Saintes, & chriſtianly as Saintes finiſhed their tēporal liues, & after liued with Chriſt for euer.

Our firſt
preachers &
forefathers
perſecte
Chriſtians
without he-
brew bibles

And now touching M. W. question demaunding how the Church hath faithfully conſerued the bookes of ſcriptures, who thus findeth fault with

pag. 19. 20.

The church
hath faith-
fully cōser-
ued the scri-
ptures, not
withstanding
the corrup-
tion of the
hebrew bi-
bles.

the office
of the true
Church.

the hebrew bibles as corrupt, I answered as before, that the Church hath most faithfully conserued the scriptures, albeit not in this or that tongue, which the wanton curiositie of euery fantastical heretike coueteth. We haue the true word and gospel of Christ, though perhaps we haue not ten words in that language which our Sauour spake. And then why may we not haue the law & the prophetes, though there were neuer an hebrew bible in the vworld? Againc vnreasonably demaundeth he of our church for hebrevv bibles vn-corrump, vvhich perhaps neuer had any such, and neuer vnderooke to keepe the vvord of God in that language more then in Arabike or Syriake, no more then she vnderooke to keepe S. Matthevves Gospel in hebrevv, or S. Paules epistle to the hebrevv. But if she deliuer faithfully to the Christians, that vvhich she receaued of Christ and his Apostles touching al parts of Christian faith and religion, be it vvritten or vnvvritten, in one language or other, she performeth that, vvhich Christ committed to her charge, and vvhich is sufficient for the saluation of euery Christi-an, and vvhereby she proueth her selfe

selfe to be the *House and Church of the li-
uing God*, the sure *Pillar and ground of
truth*, the *Spovvse of Christ*, and faythful
mother of al Christians.

1.Tim.3.
vers. 15.
Eph.5.c

M.D.Whitgift thinketh it vntolerable
that the English ministers should ap-
point, vvhathmaner of apparel is cōue-
nient for them selues to vveare, vvhath
ceremonies or rites should be vsed in
their poore Seruice. He by many argu-
ments taketh from them al authoritie
in such matter, & vvill haue the vvhole
Ministerie altogether to depend & be
directed by the superior magistrates,
the Quene and the Lordes of her Cōū-
cel. Then ho vv much more vntolera-
ble is it, that some one or other single
minister should appoint the vniuersal
Church & gouernours thereof, in what
maner and fashon the word of God
must be kept, in what language, as it
were in what kind of paper or parche-
ment he wil haue it written. As if some
buiye headed felow in a cōmon welth
not contented to be ruled & preserued
by his Prince in true religion, iustice
and quiet possessiō of his owne, should
farther take vpon him to prescribe
vvhathmaner priestes, ho vv qualified,
and in vvhath Vniuersitie brought vp,
should

D. Whit. in
the defen-
se, &c. tract.
2 pag. 87.
tract. 7. pag.
257. 265.
266. 285.
287. 289.

No more
reason that
euery parti-
cular man
should pre-
scribe the
church in
this, then
that euerie
subiect
should pre-
scribe the
prince how
to rule his
realme.

should preach vnto him the vvord of God, & minister the sacraments: vvhat sort of men should exequite vnto him iustice, and examine his cases of law: by vvhat capitaynes, of vvhat byrth, countrie and experience, by vvhat kind of defence, open force, or secret policie, fight by sea, or rather land, strength of horsmen or foötemen, he vvil be mainteined in peace and quietnes.

The protestantes
can not possibly be-
lieue any bible deliue-
red them by the Cath.
Church in
vvhat language so
euer.

August. de
vtil. creden-
di ca. 14.

And vvhat meaneth he to require for pure bibles in any language of our Church, vvwhich he holdeth for Antichristian, and the prelates thereof and al other Catholikes, for members of Antichrist. For vvholes he thus thinketh, vvhat soeuer bibles, hebrevv or not hebrevv, Greeke or Arabike vve offer him, he can by reason yelde no more credite vnto them then to our latin, no more then to our traditions, or any other thing proceeding from vvvariant and credite of such professed enemies of Christ: as vvell and learnedly proueth S. Austin in his booke *de vtilitate credendi*. Much more agreeable to reason & Christia diuinitie is it, for him and his to resort to their ovvne church of elect & predestinate,

OF

or how so ever he list to terme them,
 vvhich hath so florished these many
 hundred yeres, by vvitnes of their
 ecclesiastical flories, by report of M.
 Fox in his Actes and monumentes. Let
 him resort to the brethren of Lions,
 to VVycleffe, and the VVycleffites,
 to Robert Rigges, Iohn Puruey, Hen
 ry Crompe, Iohn of Chlum, Iohn
 Scut, William Havvlam, Richard
 VVich, Iohn Hus, *alias* Iohn Goofe,
 the Hussites and Thaborites of
 Bohemia and such other, vvho (as
 they tel vs) vvere glorious pillars, &
 doctors, and maintainers of their
 church and Protestant-gospel, and like
 glistering starres shined in the face of
 the Christiã world. And that I tye him
 not to particular mē, or one only pro
 uince of Bohemia, in many other pro
 uinces and kingdomes of the world
 hath their church continued, as most
 confidently writeth D. VVhitgift a
 gainst T. C. who framing an argument
 against the Archbishops authoritie
 drawē from this supposition, *VVhat if
 the vvhole church be in one prouince or in
 one realme, vvhich hath bene, and is not
 vnpossible to be againe,* M. D. VVhit. an
 swereth it thus. *To your supposition if the
 vvhole*

Fox actes &
 monumētes
 edit. 1563.
 pag. 44. 45.
 91. 101. 102.
 103. 108. 147
 140. 235. 251

The pro
 testantes
 church and
 succession.

Whit. in the
 defens. &c.
 tract. 8. chap.
 6. pag. 465.

Act. cap. 2.

How standeth this
with the in-
uisibilitie &
general
suppression
of the
Church,
which the
tower dispu-
ters so pain-
fully labour
to proue?
The second
days confe-
rence.

Whit. cōtra
Sazder p. 47

whole church &c. I say that if the skie fall
you may catch larkes, as the common pro-
uerbe is, making it as vnpossible a case
to haue the church of Christ in one on-
ly kingdom, as it is vnpossible for the
skie to fall. And presently in the same
page: Do you not know, that the church of
Christ is dispersed thorough the whole
world, and can not now (after Christs
ascension) be shut vp in one kingdome much
lesse in one prouince, except you wil become
Donatistes? He that is not vnderfully blinde,
may see in to what straights you are driue
when you are constrained to vse such im-
possibilities for reasons. And M. VV. in
this booke telleth vs, that there neuer
wanted mightie States, & Princes, and
nations, who withstoode the bishop &
Sea of Rome as they do now. Nullis tem-
poribus defuerūt (sayth he) nec Episcopi, nec
Presbyteri, nec Imperatores, nec populi &c.
There neuer wanted at any time, neither Bi-
shops, nether Priestes, nor Emperours, nor
nations, nor Private men, which had not
rather be condemned of your church for here-
tiques, then to mainteine the Catholike com-
munion of your Apostasie. wherefore ha-
uing so large a scope, let him repayre
to that his owne church and successi-
on of Protestantes, and of them seeke
for

for the true written bible, of whom he receaueth the sense and meaning of the same, not to our church and succession of Catholikes, whom he chiefly condemneth for erring in the true sense, and then reproueth as bitterly for corrupting the true text.

The conclusion of al is this. if as a Christian, as an obedient child of the Church, and willing to learne, if thus he demaünd of the Church for true bibles, she can serue him with more varietie of such, & in mo languages, then it wil stande with his ease to reade. If he demaund this as an heretike, as a rebellious Apostata, as to picke quarrels and maintaine strife, the Church hath nought to do with him. She answereth as our sauiour answered the Pharisees. *Quid me tentatis hypocritae?* & as he taught his Apostles: *Nolite dare sanctum canibus.* She sendeth him to his owne scattered and diuided cōgregation, into whose communion he hath thrust him selfe, & vnder whose false banner he fighteth against her, vvhom the vniuersal Christian vworld, in al times and ages vntil our daies, hath acknowvleged, for the only, true, catholike & apostolike church of Christ.

And

A short and true answer to M. W. demaund.

Such demaunders wil neuer be satisfied, neither can they, while they remain so mynded.

Mat. 22.v.

18.

Mat. 7.v.6.

pag. 16.

We honour
& esteeme
of the he-
brew bibles
notwithstan-
ding we al-
ter not our
faith vpon
pretence
thereof.

And hitherto of the hebrevv foun-
taines and originals, vvherein I haue
staied somevwhat the longer, first of al
that the reader may see that not vvith-
out iust cause I charge M.W. vvith a
manifest lie, in saing vve flee the he-
brevv, for that vve knowv it to con-
taine the assured bane and destruction
of our cause. He may here perceauē in
part, vvhat reason, vvhat argument,
vvhat conscience moueth the Church
thus to prescribe, and vs to folovv the
Churches ordinance herein. That vve
nether feare, nor contemne, nor refuse
it, but for the vnderstanding of the true
sense, studie and honour it as much as
he, though vve hange not our faith
vpon it so, as if the levvies deprave a
text touching Christs diuinitie, vve
therefore vvil denie him to be God,
and if they raze out the only text, that
foresheweth the maner of his passion
and crucifying, vve vvil not for al that
geue ouer our faith, that in such sort
he vvvas crucified for vs.

Secondarely thus I haue done to sa-
tisfie M. VV. demaund, who chalen-
geath vs so confidently, to shewve any
error in the originals. vvho affirme h
so peremptorily those places to be
safe

safe and vntouched, which appertaine to the prooffe of our Christian religion. Which how true it is he now seeth, if he wil beleue ether reason, or his owne maisters. Besides that his argument is ouer slender, when he wil conclude those originalles to be pure, because there is no corruption in matters of cōtrouersie, as though there could be no errors, but those which proceede of wilfulnes and malice against Christian religion: as though the Iewes could not erre by negligence, ignorance, and ether humane infirmitie, by which Caluine, Beza & the rest of that knot can imagine very many, and the same very grosse errors to haue crepte in to our latin bibles. But true is the old prouerbe, *Graculus graculo*, Like wil to like as I haue said. Of the Iewes for neare alliance and brotherhode they iudge so diuinely, as though they were halfe goddes, who neuer erred. ether of malice, ether of wilfulnes, or ignorance, or slowthfulnes, or want of due consideration, or thorough any kind of like ether sinne or imbecillitie. But of the Christian Catholike Church, of the Bishops and Pastors, by whom they haue that peece of Christianitie which

The Protestants, partial iudges for the Iewes against the Christians and Church Catholike.

yet they retaine, they deeme most wickedly: inem they account more dissolute, more irreligious, more careles & negligent in matters diuine, then the worst people that liue vnder the cope of heauen. These in the same kind haue erred, both of malice, and of wilfulnes, and of contempt, and of negligence, by al maner of faulting, voluntarie & inuoluntarie, wherevnto a man may possibly fall.

Thirdly, some reason mouing me thus to doe, was because nether M. Martin in his Discouerie, much lesse the preface of the new testament (handling only such things, as were incident to that booke, that is, geuing reason why in that translatiō the latin vulgar edition was folowed before the common greeke testaments) had any occasiō to treat of this matter. For albeit M. Martin proneth errors in matters historicall to be in our cōmon hebrew bibles, yet he maketh no stay therein but rather presupposing the hebrew text to be altogether true, as the aduersaries pretend, he so much the more discouereth their wilfulnes and peruersitie, who in their translations depart sundrie times frō those hebrew origi

Discover. c.
22 num 9.
10. 11. 12 &
in the pre-
face nu. 39.

originalls, which they seeme to magnifie as altogether faultles and vnsported.

One principal corruption of great moment and importance he objecteth out of the 21. psalme, where the prophet saith in the person of Christ, *They haue pearced my handes and feete*, which by the Iewes being maliciously altered by mutation of one or other letter in to, *As a lyon my hands and feete*, without wit, reason, or common sense, whereby is euacuated the best and clearest propheticie in the whole body of scripture touching the maner and fashion of Christs crucifying, who besides M. W. would so blindly haue dissembled it, & yet stil sing vs the old song of the pure fountaines?

It is written that not long sithence, certaine euangelical Anabaptistes lately conuerted from Iudaisme, reading that place of S. Peter in Castalios translation, *Iesum Nazarenum scelestis manibus comprehendistis, et ad palum alligarum sustulistis*, Iesus of Nazareth you haue apprehended, and binding him to a post or stake, so made him away, vpon this text fel to a great and daungerous contention among them selues in their con-

In the preface to the reader, nu. 44. and c. 33. num. 9.

A. 2. v. 25.

Sixtus Senen. in Bibliotheca sancta. lib. 8. pag. 648.

gregations, whether Christ were pearced hand and foote with nailes as the Church belecueth, or were only bound hand and foote to a gibbet, as the fashion among the Turkes is now a daies, & as the other two thecues were done to death which were crucified with him. And remoue the traditiō of the Church (which these good felowes care not for) and this place of Dauid, and certainly out of the old testament it cannot, perhaps nether out of the new, be clearly proued to a contentious heretike, that he was crucified in such sort as the truth is, and we belecue. For as the heretikes now a daies at home in our coutrie gladly abhorre the name of the *croffe*, & al signes or memories thereof, & both in priuate talking & publike preaching and writing, rather vse the name of *galloves* or *gibbet*: so others abroad in their commentaries vpon the scripture much vrge the same, and willingly take and prosecute al cōiectures and gesses, that tende to the prooffe thereof. So for example Marlorate fauouring (as it plainly appeareth) Calalios translation and the Iewish reading, writeth expressly. *De fossione manuum ac pedum Christi, in historia passionis Christi*

The Protestants secretly begin to disproue the Churches sayth touching the maner of Christs crucifying.

Calph. against the croffe,

Marlor. in Psal. 32. v. 17

Christi, nihil memorarunt Euangelistae. Of
 pearcing Christs handes and feete, in the sto-
 ric of Christs passion the Euangelistes make
 no mention. as much to say, as there-
 fore we are not bound to belecue it. For
 by these mēs doctrine, we are bound to
 belecue nothing, which is not proued
 by scripture. And the self same affir-
 meth Wolf. Musculus, vz, that the
 Euangelistes make no declaration that
 Christ should be put to death in any
 such maner. And it may wel be that
 M. W. accounteth this for a trifle, ne-
 ther careth greatly which way Christ
 died, so that he confesse him to haue di-
 ed one way or other. For so touching
 this place writeth Martin Bucer that
 great Rabbine and Apostle of Cam-
 bridge Vniuersitie in the sacramētarie
 heresie, & M.W. first predecessor in that
 profession & chaire which he now pos-
 sesseth. His wordes are these. *Althoug*
it be now in the hebreu bibles, As a lyō my
handes & feete, yet Felix Pratensis vvitnes-
seth, that he read, Foderunt, They pearced
my handes and feete in a certaine commen-
tarie, vvhether vnto the Iewes geue as much
credite, as to Dauid him selfe. Sed cum Iuda-
is ob uoculam ego nunquam contēdū crim, But
I for my part (saith Bucer) vwould neuer

Muscul. in
 Mat. cap. 27.

Bucer. in
 Psal. 22. v.
 17.

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contr'd with the lewes for so trifling a word.

And Zuinglius in his Tigurine translation in deede contendeth not, but striketh it quite out, and putteth in for it, *Tanquam leo, As a lyon*, translating it more like a Jew and sworne aduersarie of the gospel, then a Christian. For whereas the euangelist writeth, applying it to our sauiour, *Os non comminuetis ex eo, A bone of him you shal not breake*, he translateth this place of the psalmist cleane opposite to the euangelist thus, *Concilium pessimorum frangit manus meas et pedes meos instar leonis. The assembly of wicked men breaketh my handes and feet like a lion*. By that wicked interpretatiō secretly also furthering the detestable opinion of other his brethren before touched, against the maner of Christs crucifying.

But to let this passe vvhich requireth a larger discourse, how soeuer M. W. like or dislike the opiniō, hereof I conclude, that these fountaines, which he calleth, *Most pure and hoiesome*, are in manie respectes impure and pestilent, and haue in them far greater errors maliciously thrust in against matters of such height, thē he and his felowes shal find in our latin bibles so long as they shal be

Joā. 19. v. 36.

Zuing. tom.
3. in Enchi-
rid. psalmo-
rum. Psa. 21.

The Tigurine translation, wicked and Iuysh against the crucifying of Christ. to like purpose is the translation of Leo Iude. *Cinxit me, seu leo manus meas,* &c.

Page. 16.

be able to reade one letter in the. They haue errors againſt Chriſts diuinitie, they haue errors againſt his humanitie, errors againſt his paſſion, errors againſt the force of his redemption, and many other errors againſt other partes of our religion. Theſe errors Luther him ſelf confeſſeth, Lyra a Iew borne acknowledgeth, reaſon and experience couin- ceth, S. Iuſtine to Triphon a Iew a- uoucheth and approueth, S. Hierom by plaine demonstration ſheweth: and to paſſe by others, Caſtaliſio accompteth M.W. halfe a Iew for thinking ſo ſuper- ſtitioſly, as here he pretendeth. And except he can bring better arguments, then hitherto he hath, he geueth vs oc- caſion to thinke him not only ſcarce halfe a Chriſtian, but alſo ſcarce halfe a wiſe man, who of ſo difficile & hard a point pronounceth ſo raſhly, ſo vnpro- bably, and ſo vnreaſonably. Whereof I inferre, that not ſo lightly as theſe fel- lowes imagine, but with great and di- uine wiſdome, the general Councel authorized the aũcient latin tranſlation ſo corrected and amended, as in the Ca- non of the ſame Councel it is appoin- ted: although peraduenture whẽ thoſe fathers ſo decreed, they intended not

The con-
cluſion.

this comparison, in to which by the importunitie of our aduersaries we are now drawen.

CHAP. XIII.

Of the puritie of our latin testamēt in respectē of the greeke copies now extant. Item a comparison of our translator with al other of this age, with an answer to those objections which

M. VV. deuiseth against him.

I resteth now that I finish the other two partes which as yet remaine of the last chapter, touchinge the exact veritie of our latin translation, & the impietie in appealing from that to the greeke and hebrew. But before I come thether, reason requireth somewhat to be spoken of the new testamēt in greeke, as hath bene spoken of the old in hebrew. And it may be that the Protestantes find more fault with vs, for that at the least in the new testamēt we leaue not our old latin and folow the greeke, in which tonge the Euāgelistes wrote. To iustifie our doing herein

herein, much may serue of that vvhich hath bene said in the last chapter, much more may be seene in the preface before mencioned of the newv testament, vvhwhereof as I said I vvill make my aduantage for breuities sake, because I perceaue this trifle riseth and increaseth betvvene my fingers more then ether my self, or others vvould haue it. VVherefore I vvill gather to M. VV. handes the summe of that which is there spoken, because he seemeth neuer to haue read it, and after adde one or two short obseruations of mine owne & so passe away.

The preface
of the new
testament.

Tē reasons there shal he find, why we in our translation folowed rather the latin then the greeke: the tenth reason vvhwhereof may be subdiuided in to ten reasons more at the least, prouing the latin to be purer then the greeke, by most cleare examples, fortified vvith the authoritie of Tertullian, of S. Hierō, of the Ecclesiastical historie, of Calvin, of Beza, of Erasmus, of the English translations and translators them selues. VVhich discourse is concluded vvith this approbation of that excellent man Theodorus Beza. Howv vvvorthely (saith he) and vvithout cause

Reasons to
iustifie the
latin testa-
ment. in cō-
parison of
the Greeke.

Beza in præ-
fat. noui te-
stamenti
anno 1556.

The greeke
printes now
in vse are
not sufficient
to disprove
the Latin
testament.

doth Erasmus blame the old interpreter, as dissenting from the greeke he dissented I graunt from those greeke copies vvbich Erasmus had gotten, but vve haue found not in one place, that the same interpretatiō vvbich he blameth, is grounded vpon the authoritie of other greeke copies, and those most auncient. Yea in some number of places, vve haue obserued that the reading of the Latin text of the old interpreter, though it agree not some time vwith our greeke copies, yet is it much more cōuenient, for that it seemeth he followed some truer and better copie. After this, follow eight other reasons shewing our latin translation to agree generally with the greeke. or with more graue & sufficient authoritie the are the greeke copies now extant: after which follow many examples wherein Beza particularly chargeth the greeke copies of corruption, whom in that case the english translations follow. Al which maketh most euidently for vs & iustificieth our doing. For if in truth (euen by the confession of our greatest aduersaries) our latin be purer then the greeke, if our latin be framed exactly though not to the vulgar greeke examples now vsual, yet to more auncient and perfect examples as Beza hath obser-

ued, if the greeke testaments haue in them many faultes, errors & corrupti-
ons, as Beza in word auoucheth and
by manifold examples sheweth, if this
be so true that our english translators
them selues at their pleasure leaue the
greeke and folow our latin, with what
face, reason, or conscience, can M.W.
crie vpon the pure and vncorrupt ori-
ginals, which him self and his masters
proue to be so impure and contamina-
ted? With what honestie can he cal vs
to the greeke, from which them selues
depart so licentiously? Vnto these I
wil ioyne only three short obseruati-
ons, which the diligent reader perhaps
may amplifie by verie many particular
examples, and so wil come to confer
our translator with our aduersaries.

The first may be the difference of 1.
our greeke copies now, from the old,
whereof let this be an example. Beza
reiecteth the whole storie of the adul-
terous womā whereof mentiō is made
in the eight of S. Ihon. His reason is, be-
cause the old fathers did so, and it was
not in the old greeke testaments: which
he proueth by the authoritie, of S. Cbry-
sostom of Theophilact, of Nonnus, and S.
Hierom. and amongst 17 old copies of Henrie
Stephen

Beza in 102,
ca. 7. v. 53.

Veteres illi
reiecerunt.

Beza doubt-
eth of a
part of S.
Iohns gos-
pel.

Stephen, one wanted it, the rest had it, but
so, that in their reading there was marvelous
varietie. whereof he inferreth, *Tanta va-
rietas lectionis facit ut de totius istius narra-
tionis fide dubitem.* This great varietie of rea-
ding maketh me to doubt of the truth of the
whole matter. Yet notwithstanding
this contrary practise of the old greekes
and greeke testaments, and infinite va-
riety in the copies, the new printes
have it (for ought I can find) vniuersal-
ly and agreeably: and in al our english
testaments (translated after the greeke)
it is as canonical as any other part of
S. Iohns gospel. So that herein appea-
reth a great diuersitie betwene the old
greeke testaments and the new, and
therefore dangerous it is to folowe
these new, if we can not do it but with
condemnation of the old: & yet as daun-
gerous is it to folow the old, if we can
not do it without condemnation of that
which the church holdeth for a part of S.
Iohns gospel. The like noteth the same
writer in the epistle to the Ephes. the 3.
chap. a parcel whereof in S. Hierōs time
*Was not in the greeke bookes, but only in the
latin.* but (saith Beza) *In omnibus veteri-
bus libris et scholiis quoque græcis hæc parti-
cula additur.* Now it is added in al the old
greeke copies & scholies also.

Beza ad eph.
3. vers. 24.

in græcis
no extat.

A second obseruation may be the rash & vnconferate additions which haue bene made in the greeke text. an example whereof may be taken from the same Euangelist and the ende of the same chapter, where in the greeke is added this peece, *Exiuit e templo, διαβὰς διὰ μέσου αὐτῶν καὶ παρὶν ἑστῶς.* *Transiens per medium illorum, et sic praeteriit.* touching vvhich thus writeth Beza. These vvords are found in verie auncient copies, but I thinke as doth Erasmus, that the first part is taken out of Luke the 4. v.30. and creapt into the text by fault of the vvriters vvho found that vvritten in the margēt, and that the later part καὶ παρὶν ἑστῶς vv as added to make this chapter ioyne vv el vvith the next. And thus to thinke I am moued not only because nether Chrysostome nether Augustine make any mention of this peece, but also because it seemeth not to tag together verry probably. for if he withdrew himselfe out of their sight, how vv vent he through the midst of theē etc. & so forth disputeth against this parte as altogether vnprobable & not likely to be true. Yet is it now generally in most greeke copies, how beit the english translators leaue it out of their testaments. The reason I take to be, because howsoeuer they bragge of their

2.

Additions
rashly made
to the gree-
ke.

Ioan. 8. v. 59

Beza in Ioā.
cap. 8. v. 59.

Of the yere
1561. 1562.
1577. 1579.

No certain-
tie in the
English
translations

anno 1580.

Scripture
made Cano-
nical & not
Canonical
according
to Bezaes
fanlic.

Of the yere
1556.

Of the yere
1565.

Eraf. in An-
not.

their greeke and hebrew originals, the truth is, they translate nether the one nor the other (except sometimes some few words for a shew) but only take that, which Beza in latin delivereth vnto them. And yet (whereof I marueil) the freshest translation which professeth to folowe Beza, & inscribeth the booke thus: *The Testament of our Lorde Iesus Christ translated out of greeke by Theodore Beza, and Englished by L. T.* putteth this in, which Beza leaueth out and against vvhich Beza disputeth so earnestly that it can not be scripture, as being contrarie to it self. But for excuse of the English translator it may be (and true it is) that Beza one yere thought thus, an other yere thought otherwise. And so in one Testament of his, held that for false & Apocryphal, which in an other Testament he gaue out & authorized as sacred & Canonical. Vnto this place thou maist referre that peece which the Protestants so gloriously sing and say in the ende of the Lords praier. *For thine is the Kingdom, the power, and glorie for ever and ever. Amen.* which as Erasmus disliketh, confessing it notwithstanding to be, *In omnibus graecis exemplaribus & nulla latino, In al greeke testaments*

testaments and no one Latin, so Bullinger himself counteth it to be a mere patch sowed to the rest, by I knowe not whō, and alloweth wel of Erasmus iudgmēt, reproving Laurentius Valla for finding fault with the latin editiō because that lacketh it. *Non est* (saith he) *quod Laurentius Valla stomachetur &c.* There is no reason why Laurence Valla should take the matter so hotely, as though a great part of the Lordes praier were cut a way. Rather their reason was to be reprovēd who durst presume to peece on their toyes unto the Lords praier.

Bullinger de
cade 5. serm.

Affere
suas nugas.

3.

A third obseruation may be, that the greeke testaments omit vpon light occasions, often times that which they should not, and which the latin retaineth for autentical & canonical.

Parcels of
importance
heretically
least out of
the greeke.

Example whereof may be the place before noted of the incarnatiō. *Quod nascetur ex te sanctum, vocabitur filius dei.*

Before cap.
10. pa. 248
Luc. 1. v. 35.

That (saith the Arch. angel to our blessed ladie) which of thee shal be borne holy, shal be called the sonne of God. In which sentence the two syllables, *ex te*, or *out of thee*, what force they cary against the Anabaptists hath bene declared. Now consider the generall corruption of the greeke copes in that behalf. Of them thus writeth Carolus Molinens a great

Pro

Carol. Mo-
lip. in nou.
testament.
part. 1.

See the
greeke testa-
ment of Ba-
sil print of
the yere
1536. 1540.
1543. Zurich.
1547. Gene-
ua 1565.
1576.

Beza in tes-
tamēt. 1556.
in Luc. 1.
vers. 35.

Protestant in his new testament. I haue
read, exte, in most auncient bibles, of vvhich
one copie I haue, printed at Lions the yere
1479. and that is the old vndoubted reading.
for so reade the old and new Breuiaries and
Romane offices. But Erasmus, vvhom Bucyr
and Bullinger folowv, seemeth only to haue
fallen vpon a copie in this part vnperfite, the
error vvhereof is spread a broode in many co-
pies both greeke and Latin printed at Basil,
Zuricke, Paris, and Lions, yea and at Gene-
ua also in the ordinarie glosse apon the three
first Euangelistes set forth the yere 1549. and
1554. but now of late the Geneuians, especi-
ally Theodorus Beza haue acknowledged and
mended this error. how it is mended I
know not, but sure I am in the text of
any greeke copie I could neuer yet see
it, and Beza in his mending doth shew
so notable a trick of an Anabaptist as
may be. In the annotations of his testa-
ment, he writeth of this peece wel and
christianly thus. *Ex te, ex eo, of thee.* so I
found it vvritten in some bookes of the old
edition, and in the booke of Complutum, and
in many places of Epiphanius. And Athanasius
in his epistle to Epictetus bishop of Co-
rinth, shewveth that so we must reade. For
thus vvriteth he. The Angel said not simply
that vvvhich shall be borne in thee, but of
thee

thee, that we should beleene that which *is* 61.
 was borne, by nature to have bene formed of *ex obo.*
 her. By which reasons he proueth
 that to be the true reading in the
 greeke, the latin testaments generally
 concurring therewith. But how now
 amended he his testamēt? thus. where-
 as before it was in the margent of some
 greeke testamēts, as appeareth by the
 print of Iohn Crispine the yere 1553.
 he leaft it cleane out both of text and
 margent of the greeke testaments
 which after this were printed in Gene-
 ua, as appeareth in the two prints of
 the testamēt set forth by Beza him self
 the yere 1565. in greeke and latin, and
 the greeke testament printed after
 that by Henricus Stephanus the yere
 1576. so that the other true reading
 remaineth only in the latin, which
 against an Anabaptist, or any other
 Protestant making no accompt of the
 latin, farther then it agreeth with the
 greeke, is nothing worth. And there-
 fore the english bible of the yere 1561.
 in this point drawing towards Ana-
 baptisme, as also the bible printed the
 yere 1577. leaueth it cleane out.

An other error of like qualitie,
 though not of like quantitie and great-

A a nes

Beza furthe-
 reth the A-
 nabaptistes
 against
 Christs in-
 carnation
 of the blef-
 sed Virgin.

Carol Mol.
in testamēt.
par. 64.

MAT. II. V. 26

Beza in illū
locum.

nes is in the 36. verse, ca. 17. of S. Luke
which (as the same man sayth) vvañterth
in Euthimius an auncient greeke vvriter
& in Theophilaēt, and in al the copies prin-
ted at Basle, and in the translation of Zu-
ricke, and in the bibles printed at Geneva,
nether Erasmus, nor Sanctes Pagninus, nor
Bucer, nor Bullinger, nor Brentius, nor Cal-
uin, reade it. sed habetur in meis antiquis,
et in vulgari editione. but it is in my old bi-
bles, and in the vulgar edition. Hereof it
riseth, that Erasmus in sundrie places
would leaue out verses, because they
were not in his greeke copies, Beza
contrariewise would put them in, be-
cause he found them in his. For exam-
ple. Of that sentēce Mar. II. v. 26. *Quod
si vos nō dimiseritis, nec pater vester qui in
calis est, dimittet vobis peccata vestra*, Eras-
mus writeth, that in the greatest number of
greeke testaments this verse is not read, ne-
ether in Theophilaēte. Nos tamē in plerisque
vcrustis exemplaribus reperimus, atque adeo
in Theophilaēto Romano (saith Beza) yet
I found it in most of the auncient copies, & in
Theophilaēt printed at Rome. A smale stu-
dent with meane diligence may en-
large this by vrie many examples, &
the greeke testaments of our time for
the greater multitude cōming through
the

the handes of heretical printers, specially in the beginning of this tragical heresie, ministreth great store & variety of cutting of, and leauing out, and such like false practises.

But the last and principal reason 4. why we prefer our latin translation before al other, is this which I shal now speake of. Flacius Illyricus finding fault with the church which was about 400. yeres after Christ in S. Ambrose and S. Chrysostoms time, for ignorance in the hebrew tong, treating of this matter how the testament should be faithfully translated, *Vnus* (saith he) *populi* *is* *meus* *Hieronymus* *linguam* *egregie* *peritus* *fuit* &c. Only my countryman Hierom was maruelous cunning in the tong. be indenured to illustrate the scriptures, both by his translations and commentaries. But he in deede being ignorant of mans sicknesses & Christ the physician, and wanting the keye which openeth the scripture, that is, the difference betwene the law and the gospel, being also destitute of Christ who openeth the dore, he did litle good. The like defect was in Lyra not long before our time, where-as otherwise he took great paines to set forth and expound the holy bible. Out of which censure this I gather, not how

Illyric. in
clau. par. i.
prafat.

If S Hier &
the Church
in his time
were desti-
tute of these
helpes, is
Illyricus &
the rest of
that crue
furnished
with them?

Religious
sinceritie
principally
to be regar-
ded in an
interpreter
of the scri-
pture.

arrogantly and impiously these men despise and contemne the principal doctors and Primitiue church, but that al skil & knowledge of tonges serueth not to make a man interprete the testamēt as he ought, except withal he be of sounde religion towards God, indued with his grace and spirite, voide of partialitie and affection, and with single & sincere minde coueteth to expresse the sense and meaning of the holy Ghost.

Our old in-
terpreter
had varietie
& choise of
good gree-
ke copies.

If by these rules we examine and scanne our old interpreter, we shal manifestly finde that he is to be preferred both before al the interpreters of our time whosoeuer is counted best, yea put the al together, as also before the greeke testaments which now are currant. For that his knowledge was sufficient in the greeke tonge, and therefore erred not for want of skil, the thing it self speaketh, and it is confessed by al his and our aduersaries, Pelligane, Beza, Castalio, Molineus, as shal appeare hereafter. That he had good stoare of greeke copies, & those truer and perfecter then we haue commonly now, Beza likewise in plaine termes confesseth. his words are ci-
ted

ted before, & he geueth this general rule Pag. 361.

of him, that amongst the old greeke examples which he vsed to the furnishing of his new testament, two he had which he calleth, *The second & the eight*, vvhich lightly neuer disagreed from our vulgar translation. Vpon the first of S. Marke he vvriteth thus. *In prophetis ἐν ἀρχαῖς*, so vve found it vvrittē in al our greeke bookes, *sauing the second & the eight*, in vvhich vve reade, *ἐν Ἰσαΐα πρὸς ἑρμῆν*, in Isai the prophete, and so did the old interpreter translate the place. And that it should be so, is proued most clearly by the Syriake bible, S. Hier. S. Austin, S. Epiph. & S. Chrysost. specially defending this place against Porphirie. Againe in S. Luke, *Eiectis foras omnibus*, *ἐκβαλὼν ἔξω πάντας*, the old interpreter reade not this, yet vve found it in al our old bookes, excepting the secōd and eight, *quorum mirificus est cum vulgata editione consensus*. Betwene vvhich and the vulgar edition there is a vvonderful consent.

Beza in Mar.
ca. 1. vers. 2.

Hiero. de
optimo ge-
nere inter-
pretadi. c. 3.
Augu. quest.
57. vet. &
nou. test.
Epiph. cōtra
hæreses. li. 1.
Chrysost.
ca. 1. Marci.

Bez. in Luc.
cap. 8. v. 54.

But because al this serueth not in this diuine vvorke, except the minde be rightly guided and voide from al passions, in this parte principally our interpreter by al reason must needes be iudged soueraine and excellent, be-

The religi-
ous fidelitie
& sinceritie
of our old
interpreter.

cause liuing so longe before the names of Papists and Protestants vvere knowvẽ; he could not vnequally bend to one side against the other. and his precisenes and religious vprigh nes is often times singularly commended by the aduersaries them selues. *Vetus in-*

Beza in v.c.
Lucæ v.1.

terpres (saith Beza) *videtur summa religi-*
one sacros libros interpretatus. The old inter-
preter seemeth to haue inteepted the holy
bookes with marueous sinceritie and religiõ.

Molin par.
30.

And Molineus. *I gerrimè a vulgari con-*
suetaque lectione recedo, quam etiam enixè
defendere so eo. I can vrie hardly de-
part from the vulgar and accustomed rea-
ding, vvhich also I am v-ont verie earnest-
ly to defend. And to vse one domestical

Humfred. de
ratione in-
terp lib.1.
pag.74.

vvitnes, D. Humfrey thus speakeith of
him. *Proprietati verborum satis videtur*
adactus vetus interpres, et quiaem nimis
anxiè, quod tamen interpretor religione qua-
dam fecisse, non ignorantia. The old inter-
preter seemeth sufficiently bent ••••• the
proprietie of vvords, and he doth it in deede
to carefulty, vvhich notwithstanding I sup-
pose him to haue done not of ignorance, but
of religion and conscience. Hereby is vvcl
and perfutly iustified the sincere and
vpright dealing of our interpreter,
vvhose fault either is none, or if it be
any

any, it is this, that in following the exact
signification of the greekeword, he was
to scrupulous and carefull, to full of
conscience and religion, which is a
very good fault, if it must be call'd a
fault, and commended and iustified els
where by D. Humfrey him self. *Liberi-*
us (saith he) *in aliis prophanis licet expa-*
tiari & degressi a verbis: in canonica scrip-
tura nulla licentia est tolerabilis. non enim
concessum est homini dei linguam mutare.
In prophane writings a man may range a-
brode more freely, & depart from the words:
in canonical scripture no such licence is tole-
rable. for man may not alter the tongue of
God.

Humfred.
ibid. pa. 179.

Against this man so learned, hauing
good greekeword copies, & following them
exactly and with such religion let now
any Protestant oppose any of his new
translators, whom by manifold reasons,
trials and experiments, I can not dis-
proue and plainly shew, that for one
error of our interpreter, he hath at
least a score. And in reason how can it
be otherwise, whereas they all being
here ikes, and each addicted to some
peculiar sect (sauiing Erasmus, who
neverwithstanding was far out of the
way) and therefore full of pride, arro-
gancie,

Protestant
translators
of the new
testament
all partial, in
fauour of
their seue-
ral heresies,
and so all
false & cor-
rupt.

Sleid. li. 17.
in fine.

Brent. in A-
polog. conf.
Wirten. cap.
de horis ca-
nonicis.

Bey viert-
zehin hun-
dert ketzer-
lycher lugē.
Lindan. du-
bitant. dial.
1. pa. 79.

gancie, selfvvil, and geuen to that partial humor vvhence his heresie most consisted, drew al places, especially indifferent, to serue that veyne. Luthers excellencie in interpreting, is of the greatest number of Protestāts thought very singular, so as not only the Lutherans but euen the Zuinglians geue him great praise, as vve learne by Sleidan. *Habemus sacra biblia* (saith Brentius in the Apologie of the Wirtenberg Cōfession) *a Luthero in Germanicam linguam diuino beneficio tā perspicue cōuersa &c.* vve haue the holy bible through the great bēnesite of God turned by Luther in to the Germain tongue so clearely, that his translatiō yelderh to none, ether greeke or latin. Yet howv elegāt and sincere a translator he vvas, vve may coniecture by Emserus, vvhogathered out of his translation *Fourteene hundred fowle lyes* and falsifications. But because the authoritie of this man being a catholike vvayeth not much with M.W. and to vvrite out those lyes vv ere to fil vp a good booke, vv hich I am not disposed to do at this time, to make short worke, both in this & the rest I wil stay my self vpon the authoritie of such men, as I know M. VV. honoreth for singular instruments of the Lord

in

in setting forth the gospel, such as he
 vvel knovveth, speake not of partia-
 litie but of conscience. And vvhoe can
 iudge of Luther better then his coa-
 postle Zuinglius, vvho is so far of from
 approuing his translation, that he ac-
 counteth him a fovvle corrupter
 and horrible falsifier of scripture to
 make them serue his heretical fan-
 sies, and in that kinde reckeneth him for a
 very Arrian and Marcionite. Thus he
 vvriteth. *Thou doest corrupt (Luther) & ad-
 ulterate the vvord of God, folovving herein
 the Marcionites and Arrians, vvho of old
 vvere vvont commoly to raze out of the scrip-
 tures such places as seemed to be against their
 doctrine. This fault he exemplifieth in
 Luthers translation thus. VVhereas these
 vvords of Christ, ὁ ἄρτος ὃν ἐσθίει ὁ υἱ
 Iohn 6. he should have translated thus, That flesh
 profiteth nothing, there he leaft out the Ger-
 mane article, (das, that) ansvvering the
 greeke artic(e) to the intent these vvordes
 should not precisely and determinately be re-
 ferred to the selfsame flesh, of vvhich Christ
 had spoken a litle before, and spake of stil, for
 thus he translated it &c. And after many
 vvordes spent against Luther for his
 malicious vvickednes, he thus conclu-
 deth. See how thy case standeth Luther,*

Luthers tras-
 lation full of
 corruption,
 in fauour of
 Lutherana-
 nisme.

Zuing. to. 2.
 ad Luther.
 lib. de sacra-
 mēto fo. 412

Ibid. fo. 413

manifestus
& publicus
sacrae scrip-
turae corrup-
tor & adul-
terator.

Two fitte A-
postles for
such a
church as
they erected

that in the eyes of al men thou art scene to be a manifest and common corrupter, and per-
uerter of the holy scripture, vvhich thing
thou canst neuer denie before any creature.
How much are vve asbamed of thee, vvhoe
hetherto haue esteemed thee beynde al mea-
sure, and nowv trye thee to be such a false
fellovv. Betvvene vvhich tvvo (most
excellent Apostles of the english con-
gregation) thus chiding, I knowv not
who is of vs, more to be abhorred and
detested. whether Luther, vvhoe plai-
eth the part of an Arrian and Marcio-
nite in mangling & defacing the scrip-
tures, or Zuinglius vvhoe so eagerly
strueth to proue that the flesh and hu-
manitie, and consequently the incarna-
tion of our most blessed Sauour is
vworth nothing.

No transla-
tion of scri-
pture made
by a Zuin-
glian, can
possibly be
good.

But to let that passe, and proccede
to talke of our translators, M. W. be-
cause he is a Zuinglian, therefore by
likelihode reckoneth the for more ex-
quisite in geuing forth their testamēts.
Graunt that be so in the iudgment of
him and his companions: howv can
vve be induced so to thinke of them,
vvhoeas Luther their common father,
holdeth them for most ignorant and
foolish, & (to vse his ovvne vvords) as
sense-

senselesse and brutish, as is any stocke
or beast, in geuing the true sense of the
scripture. who calleth them commonly
touching diuinitie and matters theolo-
gical, *stultos, folios, stupidos, stultos, asinos,*
truncos, antichristos, impostores, stultos, asi-
nino intellectu, and so forth many like
raylinges vnworthy to be heard amongst
the vilest creatures that liue, much lesse
amongst two such Arch-apostles, had
they in them any parcel, I wil not say
of Apostolike or Christian, but of ciuil
or humane grauitie. But I wil descend
vnto some of their particular Testa-
ments set forth by Zuinglians, to find
out if it may be, one which may be pre-
ferred before our commō. That which
was set forth by Oecolampadus (as I
suppose) and the Diuines of Basile, is of
many well allowed. And vvil you
haue vs refuse our old, and take that?
but Beza chargeth vs in any case not
to do so, and geueth his reason, because
that *Basile tr. versio is in multis locis im-*
proba, & a spiritus sancti sententia prorsus
discrepans, in many places vicked, and alto-
gether disagreeing from the mind of the holy
Ghost. Wil you vvishe vs rather to take
Castalio, vvhom D. Humfrey matcheth
vwith the best, and praieth his bible

Ibid. apud
Zuingl. fol.
388. 389.

Particular
translations
of diuers
protestantes.

The transla-
tion of Ba-
sile wicked.

Bez. in resp.
ad defens.
& responsio.
Castalion.

Humfred.
de rat. inter-
pret. lib. 1. pa-
62 63. 189.

Gesner. in
Bibliotheca
Sebastia.
Castalio.

Beza in test.
an. 1556. in
præfat. & 10
Mat. c. 3.
1. Cor. 1.
Mat. 4.
Luc. 2.
A. G. 8. & 10.

The transla-
tion of Ca-
stallio, Ethni-
cal,

Caluin in
his transla-
tio, altereth
and addeth
to the text
of the gos-
pel.

as most painfull, most diligent, most thoroughly
conferred, examined, sifted, and polished?
and Conradus Gesnerus simply pre-
ferreth it before al, as the best that vvas
euer yet set out by the Protestants.
Vertit biblia (saith he) *ita diligenter ac su-
ma fide ad hebraica & græca exemplaria &c.
ut omnes omnium versiones hactenus editas
longo post se intervallo reliquiss: videatur.*
Castalio hath translated the bible so dili-
gently, and vvith so singular fidelitie accor-
ding to the hebrevv and greeke, that he see-
meth far to haue surpassed al translations of al
me vvhat s: euer haue hetherto bene set forth.

Yet this notwithstanding, vve can not
possibly so esteeme of it, considering
that Beza in so many places of his notes
condeneth it not only for false, corrupt
& peruerse, but also for pestilēt, sacrile-
gious Ethnical, & Turkish, such a one as
cōtaineth the very seede, & laieth open
the high vway to manifest Apostasie frō
Christ. To come neerer home, Caluin
I suppose by M. W. iudgment should
succeede in place of our olde. but so
should vve make as euil a chaunge as
if vve tooke any yet mencioned. For
Caluin vvhatsoever grace or good
qualitie othervvise he had, vvas as
savvie and malapert in altering the
text

text of scripture as any of his fellow
 sectaries. so writeth of him, his owne
 brother Carolus Molineus. *Calvinus*
in sua harmonia textum euangelicum desui-
tere facit sursum versum, ut res ipsa indicat,
vim infert litera euangelica, et illam in mul-
tis locis transponit, et insuper addit litera.
 Calvin in his harmony (which is the very
 letter of his translation) maketh the text
 of the gospel to leape up and downe, as the
 thing it self sheweth. He useth violence to
 the letter of the gospel, and in many places
 cleane transposeth it, and besides this he addeth
 to the text. that is, he geueth vs a text of
 his owne making.

Carol. Mol.
 in sua transf.
 testam. noui
 parte 11. fo.
 110.

What remaineth for vs to do now,
 but to stick to our old, seing the Pro-
 testants them selues thus dissuade vs
 from taking any new? But there remai-
 neth yet one sure fellow whom I sup-
 pose M. W. could be content to sub-
 stitute in place not only of our aunci-
 ent edition, but of Luther, Oecolam-
 padus, Castalio, yea and Calvin him-
 self, that is Theodore Beza, whom
 the english congregation seeme most
 to folow. But he must tel vs what testa-
 ment? of what yere? of what date? be-
 cause certaine it is, that the first editi-

Bezæes trans-
 lation more
 disagreeing
 from it self
 and worse
 then any of
 the rest.

ONS

ons differ notoriously from the middle
and the middle from the later, as hath
bene touched before & of al testamēts
set forth by any heretike, no one hath
bene more refuted & cōuincēd of fowle
and wilfull corruptions, and that by
the verie heretikes them selues, then
those of Bezaes. witnesses wherof are
(besides Catholike vvriters noted be-
fore) Selneccerus the Germane, and
the Vniuersitie of Iena, Sebastianus
Castalio in a vvhole booke, and Caro-
lus Molineus in v.rie many places of
his notes vpon the newv testament
vvhich he set forth. VVhere often
times he reprehendeth Caluin and
Beza. often times of Beza he saith,
that he, *de facto mutat textum*. Altereth
the text not only in sense, but in the
verie word and letter. Againe, Theod.
Beza Mar. 10. v. 10. & Luc. 9. 3. *de fac-
to mutat textum, vt hos ita conciliet. Sed
non placet mutari textum qui ab omnibus et
antiquis et recētioribus doctōribus retinetur,
quum facile cōciliari possint*. Beza in S. Mar-
thevv chap. 10. v. 10. and S. Luke chap. 9.
v. 3. *etualy changeth the text, so to make
a reconciliation betwene the euangelists.*
But I like not that, so to change the text
vvhich is retained of al doctōrs both old and

Before c. 10.

Carol. Moli.
In testam.
part 8 13. 14
31. 23.

Part. 26.
30. 40. 64.

Part. 64. 65.
66. 74. 99.

A pretty way
to reconcile
places that
seeme to
disagree.

nerv, and other vv. se they may vvel be recō-
ciled. and whether they may or may not
surely that is a very mad way of recon-
ciliation. And commonly that writer
preferreth our vulgar editiō, before Erasmus,
Bucer, Bullinger, Brentius, the Tigurine trās-
lation, Pagnines, etiam Iohannis Caluini
et omnibus aliis, vea besse Iohn Caluins to,
and all other. And in the same place.
Here Erasmus did vvel to folovv the old
edition, and it had bene better for Beza to
haue done so to. And againe, Peccat Beza
antiquam versionem mutans, Iohānis 3. v. 19
et 43. And the like is very common in
Castalio, Beza malè reprehendit veterem
interpretē. Melius transtulerat vetus inter-
pres. Iniuste reprehendit veterem interpre-
tem &c. vniustly and vwith out cause Beza
reprehendeth the old interpreter. The old in-
terpreter had translated it better before. And
touching Beza he saith, that to note
all his errors committed in translating
the new testament, Opus esset nimis magno
libro, It vvould require a very great booke.
And hauing noted certaine faulces of
Beza committed only in the first ten
chapters of S. Matthew, thus he con-
cludeth. In his decem Matthæi capitibus (in
quibus tamē plurima quæ merito reprehēdere
potuissē prætermisi) quam prolixum p'ssem
&c.

Molin. in
Luc. 17.

Our old
translation
better then
all Protestāt
translations
Carolus Mo-
lineus.

Vide ibi. in
Ioan. 7. v. 35.

Castalio in
defens. pag.
179. 174. 180
183. 188. 198
202. 206.
213.

Castal. de-
fens. trans.
pag. 176.

Ibi. pag. 182
183.

Bezaes in-
numerable
corruptions
in the new
testament.

Et. I trust I haue shewved sufficiently by these ten chapters of S. Matthevv (in vvwhich notwithstanding I haue omitted very many things vvwhich iustly I might haue reprehended) vvwhat a long register of his errors I could gather out of his vvhole vvorke. For this is true, that oft times he erreth not only in vvords (vvwhich is not so dangerous, and might be tolerated) but also in things, and the same most vvaightie: and oft times he enforceth by vvriting not the sentences only, but also the vvords of the holy vvriters to serue his error. So Iohn 1. v. 12. he corrupteth a most notable place and of greatest moment touching freevvil Et. And in fevv to speake al (for I should vvrite out vvhole treatises & bookes, if I vvould shew the vile abusing of scripture committed by that vvretch of damnable memorie, vvhem our english Protestantes cheefely extolle, as by M. VV. vve learne) thus much Castalio noteth and shewveth by manifold examples, that Beza then principally laboureth in perverting the scripture, vvhe it appertaineth most to the benefite & verue of Christs passion and our redemption. Thus he vvriteth vpon the 6. chapter to the Romanes, and these vvordes of our latin text, *Vt destruat corpus peccati,* in

Before c. 10.

Beza then especially corrupteth the text, when he thereby may most dishonour Christ.

Rom. 6. v. 6.

in the english tranſlation, That the body
of ſinne may be deſtroyed, both agreeing ex-
actly with the greeke, *ἵνα κατὰ τὴν φύσιν τὸ σῶμα*
τῆς ἀμαρτίας, Beza (ſaith Caſtallo) turneth
the word *κατὰ τὴν φύσιν*, *Enervetur*, may be vvea-
kened, and reprehendeth the ola interpreter,
Iraſmus, and me, for tranſlating, may be deſ-
troyed. for this honeſt man, vvill not haue
ſinne to be diſtroyed by Chriſt, but only weake-
ned, vvherein he doth plainly diminifh
the benefite beſtowed vpon vs by Chriſt, *Id*
quod multis aliis in locis eum facere animad-
uerſi. vvbiſh thing I finde him to do in many
other places.

Caſtallo vbi
ſup. pa. 192.

I wil not beſtowe time in diſprouing
our english bibles, which for the moſt
part are nothing but corrupt gutters,
flowing from theſe forenamed corrupt
and ſtinking lakes. Yet if otherwiſe any
man liſt to diſproue them al and ſin-
gular, there is nothing more facile &
eaſie. For whereas in our time ſince
the goſpel (as they cal it) began in our
country, we haue had three kinde of
diuers bibles, vnder kinge Henrie,
kinge Edwarde, and the Q. Maieſtie
that now is, king Henries bibles as cor-
rupt, were corrected by king Edwarde
& the duke of Somerſets appointmēt,
as by comparing them is eaſie to ſee

English tra-
ſlations ſet
forth in
ſchiſme, al
faultie.

King Hen-
ries bibles.

King Ed-
wardes.

B b and

Humfred. de
nat inter. li.
3. p. 2523.

The bibles
set forth in
our time.

The yere
when it was
printed, is
not put in
the print.

and the Protestants I thinke wil not
de y Edwardus sextus (saith D. Hum-
frey) procerum consiliis, et suasu episcopo-
rum, biblia emitti curauit castigatiora et
purgatiora, ac legi publice et omnibus in
templis haberi mandauit. King Edward
by the aduise of his noble men, and motion of
his bishops, caused the bibles to be set forth
more corrected (then were his fathers) and
more purged of fautes, and commanded the
same to be read publi kly, and to be had in al
churches. Next, that the bible set forth
by the Quenes authoritie, correct those
of king Edward, is shewed in many pla-
ces of the Discouerie, & requireth for
prooffe, no more but that the reader co-
fer one or other epistle of S. Paule, for
examples sake that to the Romanes, in
The new testament of our Saviour Iesu Christ,
faithfully translated out of the greeke, and
perused by the comāndement of the Kings M.
& his honorable councel & by the authorized,
& printed by Rich. Inge, with the same
epistle in The new testament of our lord Je-
sus Christ, translated out of greeke by Theodo-
re Beza, and englished by L. T. and printed
by Christofer Barker the yere 1580. Cum
gratia et priuilegio. and now that al these
are very falsely translated, and the best
conaine wicked, and horrible, and
ethaical errors, this hath bene shewed

before at large by manifest demonstration, and the confession of our adversaries them selves, and so no waies are they to be opposed to our bibles.

And what can M.W. now say against vs? or whom would he haue vs to follow? Perhaps his last counsel is that at least we should our selves fall to translate, and so accordinge to the original greeke, fashion our selves a new testamēt, seing we can like none of theirs. But nether may we thus do. First, because we beleue our testament to be truer then the common greeke copies now extant, wherein as he seeth we stand, and that not without reason. Secondarily, because we are perswaded that had we true originals, we could neuer make a translatiō in these partial times, more sincere, vpright, indifferent, and freer from reprehensiō then is this which we haue already.

Finally and for a conclusion, let the Christian reader note this, that where- as commonly euerie secte of our aduersaries, in wordes & general termes findeth fault with our translation, few or none of them shew any error or fault in particular, but lightly there is some one of their owne brethren

Not possible to put forth any translation more indifferent then our auncies.

Note this.

Few faulces are found by any protestants in our old translation, which, by other Protestants are not iudged.

Bulling. de-
cad. 5. ferm.
5.

Bez. in pr-
fatio. noui
testamenti
an. 1556.

Supra.
Our old
translation
better then
any of the
protestants.
Beza.

which standeth with vs in defense of our testament against that reprehender, which no doubt proceedeth of the manifest sinceritie which our tra-
lator vsed, and the inuincible force of truth which so breaketh forth in despite of her aduersaries. Laurentius Valla first of al carped at our common edition, but his rashnes is iustly repro-
ued by Erasmus, Bullingere, Beza, and sundrie others. Erasmus next fell in to that veyne, but how vnreasonably let Beza speake. *Quam immerito* (saith he) *multis in locis reprehendit Erasmus veterem interpretem tanquam a grecis dissentientem?* How vnjustly in many places doth Erasmus reprehend the old interpreter as dissenting from the greeke? Then came Luther for the Lutherans, and Castalio and some other for the Zuinglians, and euerie one had some tooth against our interpreter. But both in particular, Beza doth iustifie those pointes, which they accounted erroneous, as may be seene in verie many places of his notes, and in general, preferreth him before any interpreter that he euer sawe. *Vulgatam editionem* (saith he) *maxima ex parte amplector, & ceteris omnibus antepono.* The vulgar editi-
on

an I embrace for the greatest parte, and prefer it before all other vvhatsoeuer. There remaine only certaine faultes which Beza imagineth, & which in his notes sometime he reprehendeth, but they for the greater number, and such as be ought worth, are so wel defended by Castalio, and Carclius Molineus (to let passe our owne writers) that if M. W. would gather into a heape al the faultes which are obiected against our testament, and afterwarde take away those which are to be taken away by the iudgment of Beza, of Caluin, of Castalio, of Molineus, and such other Protestants who haue set forth their owne new translations against others of their brethren, I weene the number remaining would be so smale, that it would shame M. W. him self as obstinate as he seemeth, to compare with that, any of their English testaments which soeuer is most exquisite.

Wherefore to cōclude this, as before touching the hebrew, so here touching the greeke, and al other translatiō, the reader may see a few reasons amongst infinite, vwhy the holy Council of Trent hauing in it multitudes of excellent godly & learned men (with whō

The Coun-
cel of Trēt.

to compare any, or al these diuided and scattered sinagoges of Lutherans, Zuinglians, Anabaptistes, or such like, were impietie and sinne before God, and intollerable iniurie before man) decreed as in the Canons we reade touching the old auncient translation. which decree standeth vpon many cleare and most euident reasons, whether we compare it with the hebrew and greeke now extant, or with any of these new heretical versios, be it of Luther, of Oecolapadius, of Basile, of Geneva, of Caluin, of Castalio, of Beza, of Molineus, of the English after King Henries allowance, or King Edwardes, or that which the english congregation now best alloweth, which of al other is the vvorst, most contaminate, and most dravveth to Paganisme and Atheisme, as hath bene shevved. And that vve esteeme more of our old translator then any of these, not only reason, experience, conscience, diuinitie and humanitie requreth vs so to do, not only our duety to the Church of God, our honour to our holy and learned forefathers, our faith in Christs promise & assured confidence of the assistance of his holy Spirit requireth the same, but also

The later
translatiōs
of heretiks
as likewise
al other
their proce-
dings, are
worse then
the former,
according
to S. Pauls
prophecie,
proficiētes
in peius.
2. timo. c. 3.
7. 13.

also in this our opinion vve are warranted by the manifest approbation of our most capital enemies, those that haue some learning more then the rest, of Luther, of Zuinglius, Castalio, Beza, Molineus, D. Humfrey & others, vvho M. VV. dare not controule (as I suppose) how vvell soeuer othervvise he thinke of him self.

In approving our old translation, we are warranted by the Protestants themselves.

And now may I vvith more facilitie answer his secōd reason, and vvherein for some part I grounde the exact perfection of our latin translation, & affirme, that howsoeuer some smale fault may be found in it, absolutely it hath no error, ether touching doctrine or touching maners. For vvhy should I not so gather, when as I see the aduersarie being so eager, yet with al his search and studie findeth one only fault in it. whiche I wil set downe in his owne wordes, because I wil not diminish the force of his argument. *Very absurdly haue you done (saith he) vvhen in translating the testament in to English, you had rather fol vv the latin translation then the greeke original, and that so obstinately that although al the greeke examples reade othervvise then is in your vulgar editiō, yet you prefer that before them al. I vvill gene*

Pa 17. 18.
M. W argu-
mēt against
the old trans-
lation.

you one example. In 1. Cor. 15. v. 54. *Paule*
saith, ὅτι αὐτὸς δὲ τὸ φθαρτὸν τὸν ἐνδύοντα ἀφθαρτὸν.
 This *parcel* in you: translation is omitted,
 for *vvhat* reason? because it is not in the
 latin vulgar edition as they call it. But it is in
 the greeke exemplars, & in the most auncient
 edition Siriake. and *vvhat* if Hierom read
 it not? yet Chrysostome and Ambrose himself
 read it, *vvhich* men *vvhereas* they liued
vvith Hierom, hereof it foloweth assuredly,
 ether that Hierō dealt not faithfully here, or
 that his version *vv*as corrupted after *vv*ards.
 vnto which thus I answered.

The an-
 swere.

- I. First, that this omission if it be any,
 could not proceede of malice or set
 purpose, for so much as there is no
 losse or hinderance to any part of doc-
 trine by reading as we read. for the self
 same thing is most clearly set downe
 in the verie next lines before. for thus
 stande the wordes. *This corruptible must*
doe on incorruption, and this mortal, im-
mortalitie. And vvhen this (corruptible hath
done on incorruption, and this) mortal hath
done on immortalitie. where thou seest the
 words which I haue put downe inclo-
 sed within the parenthesis to be con-
 tained most expressly in the sentence
 going before, which is in al our testa-
 ments, so that there is no harme or dan-
 ger

1. Cor. 15. v.
 53-54.

ger ether to faith, doctrine, or maners, if it be omitted.

Secondarely, if we prefer our latin edition before the greeke, and thinke that peece repeated, not to be of the text, what reason we haue so to do, hath bene shewed in part, and Beza by his example iustifieth our doing. For so himself doth more the once. vpon S. Luke he thus writeth *ἀπὸ πάντων ἀποδιδόναι*. *Omnia quæ vidi exemplaria ita scriptum habent. Al the greeke examples vvhich I haue seene, reade so. But the old interpreter readeth otherwise, et rectius vt opinor, and better as I suppose.* Againe in the same gospel. *ἐν δὲ ὁμώνυς*. *Hæc verba deerant in omnibus vetustis cod. cibus, quæ tamen prorsus videntur requiri. These vvordes vvanted in al the old (greeke) bookes, vvhich for al that seeme necessarie.* And therefore he supplieth his text vvith them out of our translation, and so do the english translators, who seldome depart frō him but like good scholers turne in to english, his latin.

Thirdly, that it was of old in some greeke copies as we reade, is plaine by S. Hier. who translated thus. And why should M. W. suspect any vnfaithfulness in him, seing he put the self same wordes and sense in the next line im-

2.

Beza in Luc.
ca. 10. v. 18.

Beza prefer
reth our la-
tin transla-
tion before
al greeke
examples.

ibi. c. 7. v. 31

Testament
of the yere
1577, 1579.
and 1580. &
the Scottish
great bible
of the yere
1579.

3.

mediatly going before? and that it was not corrupted since, appeareth by the common reading of most men in all later ages. And how vnlearnedly argueth he against S. Hierom from the authoritie of S. Ambrose and S. Chrysostom reading otherwise? Must therefore S. Hierom be vnfaithful, or the Church after him, because S. Chrysostom or S. Ambrose haue those few vvordes more then he? vvhy may he not far more reasonably, more like a logician and like an honest man to inuent an other part and make a better diuision, that either S. Hierom dealt not faithfully, or els his greeke copies had not that peece repeated, vvhich I thinke to be most true & certaine.

4. Againe vvhy should he rather correct S. Hierom by S. Chrysostome and S. Ambrose, then contrary vvise them by S. Hierom? vvhereas by common intendment and probabilitie, S. Hierom framing a publike translation for the Church by supreme authoritie, had more varietie of copies and examined the same more narrowly, then doth ordinarily any other, vvho expoundeth the scripture, ether by vvay of homelies to the people, as doth S. Chrysostome,

S. Hieroms
translations
more auten-
tical then
the reading
of many doc-
tors.

rome, or by vway of commentarie, as doth S. Ambrose. And truely writeth Beza, that whosoever by such authoritie of one or other father, would go about to alter the ordinary translation, except he vse an other maner of iudgment, wisdom, and diligence, then we see used by our aduersaries, he wil rather corrupt the scripture then correct it. And his reason is very good & pregnant. *Neque enim (saith he) scriptores illos seu graecos seu latinos, existimandum est quoties locum aliquem citarint, toties vel libros inspexisse vel singula verba numerasse.* For it is not to be supposed, that those writers ether gricke or latin, when they had to cite a place, alwaies ether viewed the booke, or numbred the words. For this had bene a matter of infinite labour & not necessarie &c. To which infinite labour notwithstanding, and vewing the booke, & numbring the words S. Hier. in his translation was of necessitie bound, as was nether S. Amb. nor S. Chrysost.

And yet S. Chrysostome maketh litle for you, if you compare wel his owne discourse and text together. Nay he maketh cleane against you and approueth our reading. For though he haue those wordes in the second place yet

Beza in præ-
fat. noui te-
stamen. an.
1565.

S. Chrysostom
testifieth our
latin read-
ing.

Chrysost. in
1. Cor. 15.

S. Ambrose
truly ci-
ted.

Ambrose in
1. Cor. 15.

Beda in 1.
Cor. ca 15.

yet he hath them not in the first, and repeateth them not, but on'y once readeth them in his text according to our latin. And therunto agreeth his commentarie, & therefore quite ouerthroweth all that you would build vpon his credite. Thus they stande in him. For *this corruptible must do on incorruption. And when this corruptible shal do on incorruptiō & this mortal immortalitie, the shal be fulfilled &c.* And whereas you adde that S. Ambrose readeth as you do, you must pardon me, if I belecue mine owne eyes better then your reporte. Certainly S. Ambrose in his commentarie vppon that place readeth as we do. So readeth S. Austin *de ciuitate Dei*, cited by S. Bede in his commentarie vpon the same chapter, though S. Austin reade also as M. VV. would haue it according to the greeke. And with S. Bede, and after S. Bede so reade the rest of the Catholike interpreters and doctors, Haymo, Anselmus &c.

5. Furthermore in this verie place as I thinke, most appeareth the sinceritie of our latin translation. For as we keepe our text according as S. Hierom and the Church then deliuered it, so notwithstanding because the words ob-
red

ted by M. W. are in the auncient
greeke example whereof the church
hath due regarde, the same particle is
added commonly in the margent of
euerie latin testamēt which the Church
vseth, as may be scene in diuers prints
of Paris, Louane, and other catho-
like Vniuersities. And if there be any
fault in our english translation, it is
this, that this parcel was not added in
the margēt, as it was in the latin which
we folowed.

Wherefore this proueth no corrup-
tion but rather great fidelitie in our
latin testament, that it agreeth with
S. Hierom, & consequently the greeke
examples which he interpreted, with
S. Ambrose, S. Austin, S. Bede,
Haymo, S. Anselmus, and the rest of
the latin writers, which in a matter not
doubtful, and otherwise in no respect
preiudicial to any veritie of Christian
profesion, are of that authoritie that
Bez him self in this case would not
disallow our doing. and M. VV. him
self also in iustifying his english trans-
lations for pure and perfit, doth con-
sequently approue and iustifie ours, &
so anwereth him self in this obiection.
for the later clause before noted *et in deo*

uerus, and the lord said, they haue added to their english testaments after Beza vpon the only authorite of our latin against al the auncient greeke, (albeit now it is thrust in to the cōmon greeke prints of Geneva, Basile & Zuricke) & therefore he should not be offended if we attribute so much to our testament who professe to honour it, seeing he & his felowes do as much, who professe a perpetual hatred against it.

And this I trust may suffice for these few words, to quitte our testament of any faulte, considering that first they cōcerne not any controuersie: the, that the sense of it is in worde and deed fully & euidently cōprised in the same place. againe if we preferred our latin before al greeke, we do no more then doth Beza, then doth M.W. then do al the English and Scottish congregations in their owne pure and immaculate bibles. Last of al, our reading is cōfirmed not only by al the later ages of the church, these seuen or eight hundred yeres, as by S. Anselmus, Haimo, S. Bede and others, nether only by the more auncient latin fathers, S. Austin, S. Ambrose, S. Hierom, but also it was according

according to the greeke copies which S. Hiero had & the same agreeing in substance with S. Chrysostome & no doubt many other, and therefore hath sufficient ground to defend it self: although we confesse the other reading to be used of many fathers, which we therefore mislike not, & yet rashly presume not to thrust it in to our text. And this is the only fault and yet all the fautes which M.VV. findeth in our latin testament.

The rest, he supplieth vwith a lustie bragge, that there are at the least, Six hundred other, vwherein against the faith of all the greekes and their perpetual cōsent, the errors of the latin trāslatiō are retained of vs. Of which reckning, I dare at first without any farther stay, strike out five hundred & yet the sūme vvhich remaineth is sufficient to conuince him of a maine lye. But for a farther refutation, he turneth vs ouer to Benedictus Arias Montanus a good priest, one that serueth in the Catholike Kinges court, and submitteth al his labours to the iudgmēt & censure of the Vniuersitie of Louane, and therefore very vnlike it is that ether he vvil bestow so vnfruitfully his labours, as to vwrite against

pag. 18.

pag. 20.

Benedictus
Arias Montanus a Catholike
priest.

gainst the Sacred Tridēne Cōūcel, or that that Vniuersitie vvil approue his endeouours if he should so heretically employ the. & whatsoeuer shal become of him hereafter, in his hebrew bibles alreadie set forth, we see that in the places before noted, he altereth not the latin according to the hebrew, but letteth it stand as autētical. VVhat speake I of him a catholike man and a priest, whereas your selues though otherwise most obstinate and stōne harted against the truth, yet dare not alter it according to the hebrew, but leaue it as you found it in our bibles.

bible-beaters.

And therefore why you cal vs, *βιβλα-μαχισταί*, bible-beaters, I wonder, and muse what brainficke conceite you haue therein, or what reason moueth you thus to raile. Because we defend the sinceritie of our bibles against your peeuish, and vnllearned, and fantastical, and contemptible talking (for what one tolerable argument bring you?) because we defend the inheritance left vs by our forefathers, because we prefer the Church & Spouse of Christ before the sinagoge of the Iewes, because at their wicked appointment vve vvil not raze out so many pla-

places touching our Sauours honour and the truth of our religion, is this the cause why your wisdom termeth vs Bible-beaters? Nay let the reader consider, and the world iudge, whether sith Christs time or before Christs time, there were euer any beaters and circumciders, and gelders, and manglers, and defacers, and corrupters of those holy bookes comparable to you and your sect. Who haue rent out of the bible so many partes which our auncient fathers deliuered vs, and we hold fast as sacred and canonical. Who haue reiected out of the old testament so many entier books as I haue noted in the beginning, the prophecie of Baruch, the storie of Iudith, of Tobias, of Hester, of the Machabees and Ecclesiasticus: who in the new testament haue cut out S. Paules epistle to the hebrews, S. Iames, one of S. Peters, two of S. Iohns, S. Iude and the Apocalips, and the whole gospel of S. Luke. who in those other which you pretend to keepe, haue lopt of great peeces, so many as pleased your arrogant and heretical spirit, peeces of S. Iohns gospel, peeces of the prophete Ieremie, peeces of the

Neuer since
Christes ty-
me were
there such
manglers &
defacers &
corrupters
of the bible
as are the
protestantes
of our age.

See exam-
ple before
pag. 288

The protes-
tants lay the
way open
for any man
to deny the
scripture at
his pleasure

Hier. prefat.
in Iudith.

M. Charke
hath a dee-
per insight
in scripture,
then all the
bishops &
fathers of
the great
Nicene
Council.

prophete Daniel, peeces of the booke
of Cronicles or Paralipomenō, besides
many lesser parcels, pared away both
in the epistles and gospels, and al the
rest by your trāslations miserably cor-
rupted. Who by the same reason & au-
thoritie by which you iudge and con-
demne these bookes, geue like autho-
ritie & libertie to euerie phantastical
minister to contemne and condemne
the rest. For thinke you a lying reason
may not be found against the gospel of
S. Iohn, as wel as against the goipel of
S. Luke? Or may not a man pretend as
good arguments of humane spirit to
be in the second epistle to the Corin-
thians, or to Philemon, as in that of S.
James, or to the hebrewes? Or may M.
VWilliam Charke oppose him selfe a-
gainst the vniuersal Church of Christ
by the mouth of those most holy and
Apostolical fathers gathered together
in the great Coucel of Nice, acknow-
ledging for Canonical the booke of Iu-
dith, and may not any other minister
of like qualitie and learning do so by
like example? Because the booke of
Tobie maketh expressely for the patro-
nage of angels, may you say disdain-
fully, *We passe not for that Raphael men-*
tioned

tioned in Tobie, nether acknowledge we those seven angels vvhwhereof he maketh mention. Al that differeth much from Canonical scriptures which is reported of that Raphael, and sauioureth of I knowv not vvhath superstition. Nether vvill I beleeu free vvill although the booke of Ecclesiasticus affirme it a hundred times &c. and may not a Lutheran, an Anabaptist, a Suinkfeldian say the like with as good countenance against other partes of scripture, which stand as plainly against their concealed heresies? Is Beza to be allowed, pronouncing peremptorily touching the storie of the aduouterous woman in the 8. of S. Iohn, vpon the diuerſitie which is in the greeke writers and testaments, that so great difference he found in that narration, that he doubteth altogether of the vvhole storie, which is as much as to take from it vtterly al authoritie Canonical, and is not euerie man els to be allowed, vpon like vvarrant geuing like censure vpon other partes of scriptures? Reade S. Hierom vvriting to Edibia, and see vvwhether a part of S. Markes gospel may not by like reason be called in question: yea reade Bezas notes vpon the sixt chapter, the 18. and 19. of S. Iohn, and 22. of S. Luke

Whit. cōtra
Camp. pa. 17

Lightreaso
to disautho-
rize recea-
ued parts of
scripture.

Before pag.
364.

S. Hier. ad
Edibiam
quæst. 3.

Beza in Ioā
ca. 6. 18. & 19
& Luc. 22.

The prote-
flates bible
is no more a
bible, then a
headles mā
is a man.

& see vvhether that diuine sermon of
our Sauour and his very passion by
such argument ought not so to be cut
out of the testament. The like is to be
said of verie many places of S. Matthew
and S. Paules epistles. Then iudge
thou Christian reader whether these
mē be not, *Βίβλι μαΐηται*, bible-beaters, or
rather in deede, bible murderers.
For the first presupposeth the hauing
of a bible, whereas they haue none. For
that which they cal their bible and
word of God, is in deede no word of
God, no bible at al. For how can a mā
cal that the bible and word of God,
vvhich hath in it so many foule and fil-
thie corruptions, so many vicked,
Ethnical, and Iudaical errors, as I be-
fore haue noted in their bible by con-
fession of their ovyne brethren. Is
that the bible of God, vvhich hath in it
so many places maliciously peruerred
against the eternal truth and testamēt
of God? Can vve call him a man
vvhom vve see to lacke head, hand,
foote, hart, and other principal and
essential partes of humane nature? and
hovv then is that a bible that lacketh
(for canonical) the vvritings of so ma-
ny Prophetes, Apostles, and Euange-
listes

listes S. Luke, S. Paule, S. Iames, S. Peter, S. Iohn, S. Iude some of which no bible euer vvanted since Christs time, nor can vvant, remaining a bible. The rest vv ere euer true scriptures, though not euer in al places so accounted, as nether was the Godhead of our Sauour, the dignitie and office of his Apostles, of al and alwaies at first acknowledged. But al haue bene so accounted for these thousand yeres and more, by general & prouincial coun- cels, the great and Apostolike council of Nice, of Laodicea, of Carthage, by the supreme pastors of Christs church, by the general consent of the same Catholike Church in most times & a- ges. These mē therefore (good reader) folowing the steppes of their old fa- thers Marcion, Cerdon, Carpocrates, the Arrians and Manichees, despising and reiecting so many bookes of scrip- ture, are in deede not beaters, but mā- glers and defacers, and extreme mur- derers of the bible. And that not only for this plaine and euident reason now geuen, but also for their prophane & irreligious varietie of translations, whereof now in the last part I haue to speake.

That to leaue the ordinarie translation of the Bible appointed by the Church, & to appeale to the hebrevv, greeke, and such new diuers translations as the protestants haue made, is the very vvay to Atheisme & Infidelitie.

IN this later parte this haue I to shew, that whosoever taketh to him self that libertie which the heretiks geue, & here Mr. W. most busily striueth for, that is, to refuse the latin, and appeale to the greeke and hebrew, and these new translations, which (as they beare vs in hand) are framed according to the greeke and hebrew, he taketh the high way to denial of al faith, to Apostacie from Christ, and plaine Atheisme. This to do, the fittest way were historically to declare, how certaine knowen Sects of the Protestants, principally vpon this very reason of pretending the greeke and hebrew veritie, and therefore running to infinite varietie of diuers translations, and resting in no one, haue fallen to despise al Bibles, & Scriptures, and concluded as a most assured Euangelical veritie, that nothing is certaine, but euerie man is to be left to his owne fansie, to belecue as he list. Such is the sect of the

Swinkfeldians, Anabaptists, and Academikes, and it is the very drift of Castalio (so much commended of many) in the preface of his Bible to King Edwarde the sixte: although he beate pretily vpon an other point much of like effect, v^z, that the Messias promised in the law, is not yet come, but vvil come hereafter according to the Iewes expectation. Thus vvriteth he. *Profecto si verum fateri volumus, est adhuc nostrum seculum in profundis ignorantiae tenebris demersum: cuius rei certissimū testimonium sunt, tam graues, tam pertinaces, tā perniciosae dissensiones, tam multi et irriti cōuentus de hisce controuersis &c.* Truly if vve vvil confesse the truth, this our age is as yet drowned in extreme darknes & ignorāce: a most assured prooffe vvhenceof, are these so greuous, so obstinate and so pernicious dissensions, so many, and the same so vnprofitable meetings about these controuersies, so great number of booke every day sett out, and the same differing one from an other so far, as heauen differeth from earth. And prosecuting this his plaine and irrefutable argument, vvhenceby he proueth the Protestants notwithstanding al their latin, greeke, and hebreu, to be most ignorant in true diuinitie and matters spiritual, thus he addeth. *For if the spirit*

Castalio in
præfat. ad
Edouardum
sextum An-
glia regem.

A true con-
fession of
a principal
protestant.

The prote-
state church
drowned in
grosse igno-
rance.

A sure
prooffe
thereof.

The prote-
stāts voyde
of the spi-
rite of God
and al truth

Their light
of the gos-
pel, is the
night of the
gospel.

The end of
their reli-
gion is A-
theisme, e-
uery mā to
beleue
what he li-
steth.

Vbi supra

Marke this
plaine con-
fession ap-
proued by
so manifest
reason,
against their
common
vaunting of
the cleare
light of the
gospel.
Scripture
applied to
proue
Atheisme.

of God be one, & truth one, it must of necessitie
solovv, in vvho that one spirite & one truth is,
that they also be one amōg thē selues, & of one
iudgment in matters spiritual. And if the
day of the most cleare truth (of the gospel)
shined vnto vs, vve vvould neuer lighten so
many darke some & obscure candles of bookes
and vvritings. The vvwhich reason con-
cluding this euangelical state and age
to be ful of ignorance, grosse & grosse
againē, *Crassa, crassa (inquā) seculum tenet
ignorantia*, and that there is no certaine
vvay to find out the truth and come to
an end of these controuersies, hereof
he inferreth, that euery man is to be
least to his ovvne iudgement, & suffe-
red to beleue as he list. Thus he spea-
keth, addresssing his wordes to the king.
*Cum hac ita sint, o rex, et cum aetas nostra in
tanta adhuc ignorantie caligine cacutiat*
&c. VVhereas these things are so, O king, &
vvhereas our age as yet is blinded in so great
darkenes of ignorance, I thinke vve ought
to vse marvelous diligence, lest by error vve
offend. And if there be any controuersies in
the case of religion, (as there are verie many)
in these I thinke it good that vve solovv the
exāple of Iudas Machabeus & his felovves,
vvho vvhen they knewv not vvhat to deter-
mine touching the altar of the perfite sacri-
fice.

fice, they layed the stones thereof in the mount
 of the temple in a conuenient place, vntil
 there came some Propbete, vvhof should de-
 clare Gods oracle, vvhath vvas to be done vwith
 them: or rather the example of Moyses, vnto
 vvhom notwithstanding God had in precise
 vwords geuen commaundement, that if any
 mā of purpose brake the law, he should suffer
 death therefore, yet the man vvhogathered
 vwood vpon the sabboth day, he vwould not
 put to death, vntil he had particularly re-
 ceaued ansvvere from God so to do. And af-
 ter many other places of scripture
 brought for this purpose, as Act. 5.v.
 38. et 39. Rom. 14.v. 1. et 4. Mat. 7.v. 1. 2.
 thus he concludeth. *Expectemus iusti in-
 dicis sententiam &c.* Let vs attend the sen-
 tence of the iust iudge, and employ our dili-
 gence not to condeme other men, but to provide
 that our selues do nothing vvhylly vve should
 be condemned. Let vs obey the iust iudge, and
 suffer the cockle vntil the time of haruest, lest
 vvhyle vve vvill seeme to be vviser then our
 maister, perhaps vve plucke vp the good corne.
 For the later end of the vvorld is not come as
 yet, nether are vve angels, vnto vvhom that
 office is committed. Vnto this Atheisme &
 indifferent approbation of al maner
 faiths & religions very many learned
 & smooth Prootestants are alredy grow

1. Mach. 4.

Num. 15.

Act. 5.

Rom. 14.

Mat. 7.

D. Whigg.
defen. tract.
3.c.6.pa.178

the protes-
tants maner
of prear-
ching, the
right way
to Atheisme

See the pre-
face.

en. and whether those *Atheists* where-
of M. D. Whitgift saith the english
congregation *is ful*, appertaine to this
order, yea or no, the selues best know.
But it not possible that this dayly and
infinite multiplication of contentions,
sectes and schismes, new and diuers
translations of testaments and bibles,
should haue any other end. For (to
speake the truth, and passe ouer al the
rest) what certaintie of faith or religion
can a man haue, when as he is taught to
neglect at his pleasure, al antiquitie,
al ages past, al Synodes and Councils
of fathers and doctors old and new,
and suspend his religion vpon the only
testamēt translated after the new guyse,
(& interpreted after euerie mans par-
ticular new fanſie) where he findeth far
more varietie, then there are colours
in the raynebowv. And if M. VVhit-
aker speaking so much of his pure
greeke and hebrevv originals, or latin
or english translations, should be re-
quired to anſwere directly, vvhich
greeke, which hebrew he vnderſtādeth,
eſpecially vvhich translation latin, en-
glish, Scottish, French, or Dutch, he
meaneth, vvhē he ſo magnifieth them
againſt our vulgar testamēt, I weene it
vvould

would put him to more trouble then he is aware of.

But to disadvantage my self of this maner of discourse, and keepe my self more precisely to the argument which I haue begone, I say, that to geue liberty of appealing frō one certaine latin text appointed by the general Couñcel, to diuerse greeke, hebrew, latin, & vulgar, as the heretikes do, is the very introduction to apostasie for this reason: because puttinge the case of religion to stand in those termes, to vvhich nowv the heretiks haue brought it, it cutteth avway al persvasion, al grounde, al prooffe of Christian faith. For how can you deale vvith any heretike to bringe him to the vvay of saluation? To be so short as I may, and in one example to geue the reader occasion to recal to memorie hundreds, vvhich he may easily do, suppose I had to deale vvith one of the sect famous and vvell knovven in Germanie, by the name of *Antinomi*, *Enemies of the Lawv*. I rather name them of Germanie then of England, although England hath store of them, because M.W. shal consider of it more quietly. They being in other things commō Protestants, beleeuing
that

Impossible to do good with any kind of heretike, so long as he may haue libertie to flee to diuers translations and interpretations.

Antinomi
a sect of protestants.

that man in matters of life eternal hath not free vvil, that he vvorketh not his ovvne saluation, and that good workes are of no value in that respect, ioyned vnto that common opinion this one consequent. *Ipsi statuunt* (sayth Sleydan of them) *quacunque tandem sit hominis vita, & quantumuis impura, iustificari tamen eum, si modo promissionibus euāgelii credit.* This they put as a sure principle, that howsoever a man liue, liue he neuer so filthely, yet he is iustified, if he beleue the promises of the gospel. And this is the very conclusion of the Protestants common and general doctrine of iustification by only faith. Suppose now I haue to draw suche a one from his wicked opinion, and vvould moue him to be ether sincere in faith, or honest in life, vvhat vvay could I take vvith him.

Sleid. li. 12.
anno. 1538.
fol. 199.

The true conclusion of
only faith
iustifying.

The protestants
manner of
answering
the Catholics.

All fathers &
Councils
condemned

Concil. Trident.
sess. 6.
cap. 9.

- i. First, I should perhaps require him to regard the most graue authoritie of Christes Catholike Church, vttered to him in S. Bernard, S. Gregorie, S. Austin, S. Hierom, and auncient synods of learned bishops: the summe of whose teaching is comprised briefly in these wordes of the late Council of Trent. *If any say that the vvicked man is iustified*

justified by only faith, vnderstanding it so, that no other thing is required that should cooperate for obtaining the grace of iustification &c. *Anathema be he*. But this is nothing, for against a thousand Austins, & a thousand Cyprians, and as many generall Councils consisting of men, such a Protestant is many waies armed by M.W. and his brethren. And therefore this wil not serue.

See before
chap. 3. & in
the pꝛeface

Wel, mount we then at one steppe, ouer the heads of al fathers, Councils, and Churches, euen to the Apostolical age, and scriptures them selues. there wee proue that men must cooperate and do good workes by the authoritie of S. Iames. But S. Iames is flat against S. Paule, he abuseth scripture, he disputeth ridiculously, he fauoreth nothing of an Apostolical spirit, he quite ouerthroweth that which S. Pau. had wel built & therefore he is no more worth then S. Austin, & so not to be obiected.

2.

S. Iames refused.

Before c. x.

At least S. Paule him self is of good authoritie, who in many places, especially of his epistle to the hebrews, is as vehement in this, as is S. Iames, & vseth much like arguments. That is true, and therefore without question that epistle was neuer written by S. Paule. so
say

3.

Caluin &
Beza in cō-
mentar. ad
Hebr. in ar-
gumento, &
ca. 2. v. 3.

Cent. 1. li. 2.
c. 4. col. 328.

S. Pauls e-
pistle to the
hebrewes
reiected.

Iew. defence
of the Apo-
log. par. 4. c.
19. 20. ¶ 1.

S. Peters se-
conde pistle
may be de-
nyed.

The fourth
dayes con-
ference, see
before cha.
21.

say Beza and Calvin, touching the denial of the author, and touching the whole epistle thus say others. *Sed quæ his rationibus quibus utitur author epistolæ Iacobi, et epistolæ ad Hebræos, neque utatur Christus, neque ceteri apostoli, et hæ epistolæ apocryphæ sunt, ut suo loco dictum est, pro stipulis iure ista habentur.* But vvhereas nether Christ, nor any of his apostles, vse suche reasons, as doth the author of Iames his epistle, & the author of the epistle to the hebreuues, & againe, vvhereas these epistles be forged & apocryphal as hath bene sayd in place conuenient, these reasons are not to be esteemed vvorth a straw, sayth Illyricus (with his colleages) one of the best learned men of this age, by M. Jewels verdicte.

4.

2. Pet. 1. v. 10

Proceede we on, let vs find out some text without this exception, and vvhat better then that of S. Peter. *Vvherefore brethren labour the more, that by good vvork you may make sure your vocation and electiō.*

But this is more easily auoyded then any of the rest. For first it standeth vpon courtesie vvwhether this epistle shall be authorized or no. for being doubted of in the primitiue Church by some, vve may doubt of it novv. This is a case ruled in the Towre disputatiōs. Againe, admitting the epistle for canonical, the place

place auailerh nothing. For notvvith-
standinge it be in al latin copies that
euer vv ere, & manie greeke, and there-
fore put in the first translation of the
Protestants, as namely, that vv hich
vv as appointed to be read in the en-
glish church the yere 1561, and Luther
otherwise an immortal enemie to good
vvorkes, in his commentarie saith ex-
pressely, *Petrus hortatur, ut vocationem
et electionem nostram bonis operibus certam
et stabilem reddamus*, Peter exhorteth, that
we make our vocation and election stable,
firme, and assured, by good vvorks, yet be-
cause those vvords vvant in the later
greeke prints, and therefore are not put
in Beza his translation, and therefore
are left out in the later english versi-
ons, this text is not scripture, and so
the argument taken thence is nothing
vvorth. This ansvvere geueth Verge-
rius in his dialoges against that great
learned man Cardinal Hosius. Hosius ob-
iecteth vnto me that Peter saith &c. *Possum
respondere illa tria verba, nempe (per bona
opera) non reperiri in fonte græco*: I may an-
svvere him, that those three vvords (by good
vvorks) are not found in the greeke fontaine.

Therefore leauing this, search vvee s.
farther. And to this purpose, very
pregnant

A place of
s. Peter re-
fused, ~~because~~
se it wāteth
in many
greeke prin-
tes.

Luth rom. 8.
in 2. Pet. ca.
1. fol. 487.

Testaments
of the yeres
1577. 1570.
1580. & the
Scottish
bible.

Vergerius
dialog. 1. de
Oho. 10. 270

1. Pet. ca. 1. v.
22.

Ibid. v. 17.

Luthertom.
5. in 1. Petri
ca. 1. fo. 451.
Illyricus.
Tigurine
translation.

pregnant is the place in the first epistle of the same Apostle S. Peter, vvhether he exhorteth Christians to liue as be com-meth men of so excellent a vocation, *Castificantes animas suas in obedientia chari-tatis*, Purifying their soules by obedience of charitie, remembring alvvayes that God vvithout acception of persons iudgeth euery man according to his vvorkes. And this place at lest conuinceth the aduersarie, first, that vve haue free vvil vvorking vvith the grace of God: then that we purifie & cleanse our selues frō sinne: thirdly, that good vvorkes are necessa-riely required of Christian men. For by many diuine arguments S. Peter vr-geeth this cōclusion, *Vt animas nostras cas-tificemus*, That vve purifie our oune soules. And against this epistle there is no ex-ception, as being neuer doubted of, and therefore by the Protestants is not refu-sed. And al grecke copies haue this text most clearely, *καὶ ὑμεῖς ὁμοθυμῶν ἁγιαζόμενοι* & so translateth that man of god Luther. *Castificantes animas vestras per obedientiam charitatis*. & Illyricus, *Qui animas vestras purificastis*, and the Tigurine translator hath the same vvords, and according to this vvas translated the testament in King Edvvard his time. For as much as

you haue purified your soules . and the first of the Quenes raigne . That ye might haue faith and hope to vwards God, eue ye which haue purified your soules. So as

this place standeth strong for prooffe of our faith and those seuerall points which now I noted. But (saith my Protestant) howsoever Luther or the Diuines in king Edwardes time or in other times and places read, it should appeare that ether some greeke copies haue otherwise, or at least our maisters deliuer otherwise vnto vs. For Theodor

Animabus vestris purificatis obediendo veritati per spiritum. which the later bible printed by C. Barker, printer to the Q. maiestie , and translated according to the hebreu & greeke, redereth in these words, Seing your soules are purified in obeying the truth thorough the spirit , and so translateth the english bible printed at Geneva, and so doth the Scottish printed at Edéborough: so that these words make nothing at al ether for free wil, or cooperation, or value of good works. Nay rather they make much for the contrary side against free wil and our working with Gods grace, and proue that in our iustification we worke not, but

D d

actiue

S. Peter notably corrupted in the later protestants translations against free-wil & good workes.

Testament of the yere 1556, & 1565

yere 1579.

yere 1563.

yere 1579.

S. Peters words cleane inuerted.

Cone. Trid.
sess. 6. c. 4.

are wrought, we cleanse not our selves, but are cleansed, we are not active and doers, but passive and sufferers: which is the very opinion of Luther and the Protestants, and for such condemned in the Tridentine Council.

Wherefore leaving this, and wishing the reader to remember by this example amongst many, how madly and furiously our adversaries are bent to coyne vs a new testament of their owne, who translate thus, having no greeke or latin copie in the world favouring them, but even in the very same place, when they geue vs this latin, yet there leave they the greeke as they finde it agreeable to our

6. latin, & therefore controlling them of desperate falsificatiō, proceede wee to some other text concerning the same veritie: & that shal be out of S. Paule, who handling the same argument and making the like exhortation, willett the

Phil. i. v. 28

Sophistical
quarrelling.

Beza annot.
in illum lo-
cum.

ind. 2.

Christians not to be afraid of the adversaries of Christ, though they persecute neuer so terribly, *Which to them is cause of perdition, but to you of saluatiō.* where he maketh good workes necessary, and so the causes of saluation, as sinnes are the cause of damnation. But Beza replieth, that the old interpreter was overseene translating so, *Quā nusquam fidelium*

afflictio dicatur salutis eorum causa, sed testimonium, Because the afflictio of the faithful is neuer called the cause of their saluatio, but the testimonie, and therefore he translateth it, *Inditium*, and the english translators his scholars, a token: although the first testament before noted, translate it as we do, a cause, & so doth Erasmus, & so doth the Tigurine trāslator. And the Apostle matching sinnes with good workes, these leading to heauen, as the other do to hel, conuinceth the sense to be so. & Theodoretus a greeke father gathereth so much of that word. *Id enim illis exitium, vobis autem salutem conciliat*, saith he, *That procureth to the destructio, but to you saluation*. And to passe ouer S. Primasius, S. Hier. S. Aust. & the other latin fathers, how false the reason of Beza is which moued him to alter the text, hath bene shewed els where sufficiently.

testament
of the yeres
1577. 1579.
1580.

1561.
Goodworks
the cause of
our saluatiō

Theod. in
philip. ca. 1.

And our Sauour sheweth best of al other, when he thus speaketh of Marie Magdalen, *Remittuntur ei peccata multa, quoniam dilexit multum*. Many sinnes are forgiven her, because she hath loued much. Against which no man liuing can cauil by greeke, hebrew, or latin, but that workes of charitie are a cause why sinnes are forgiven, and so a cause of our iustification and saluation, for so

Before ca. 5.
pa. 98 & in
sequentib.

Luc. 7. v. 47.

faith and meaneth our Sauour most euidently, & the latin and greeke, word for word agreeth with this english, and in hebrew the Euangelist neuer wrote.

7. But Beza hath a shift for this also, thus he translateth. *Remissa sunt peccata eius*

Beza transl.
anno 1565.

quia
because.

The yeres
1579. 1580.

multa. Nam dilexit multum. That is according to our english translation, *Many sinnes are forgiven her: for she loued much.*

And what difference is there betwene these two translations? howsoeuer it seeme to thee (Christian reader) the difference is as great, as is betwene our doctrine & theirs. And first they make a wilful fault and corrupt the text, by making a fuller pointe, then ether the greeke or latin beareth. And Beza doth somewhat more desperately, who maketh a downe & ful point, thereby more diuiding and distracting the later parcel from the former, as though it contained not a reason of that which went before, as it doth, but were some new matter: wherein he is controled of fowle dealing, by his owne translation set out the yere 1556, and by the very greeke prints of ^aGeneua, ^bZurick, ^cBasile & other Germane cities, who point it as doth our latin and english. But the reason of his and their turning

Quoniam

^a 1553.

^b 1547.

^c 1536. 1540.
1543.

Quonia, into, *Nam*, *Because*, into *For*, descrieth yet more their obdurate harts against Christ and his worde. For where as Christ by S. Lukes reporte faith in effect thus, because she loued much therefore manie sinnes are forgeuē her, they by this peruersion and mispointing make a cleane different and almost contrarie sense thus: because she had many sinnes forgeuen her, therefore she loueth much, & this loue folowing was a token of the remission which she by only faith had obtained before: so turning the cause in to the effect, the antecedent into the consequent, and hereby vtterly spilling the doctrine which Christ by his words and reason geueth, and the Church of his words & reason gathereth. That this is the true ground & reason, why they so Luciferlike alter the speech of Christ, Beza plainly cōfesseth. Thus he writeth. *Nam dilexit.* *ἡγάπησε* For she loued. The vulgar translation and Erasmus turne it, *Because she loued*, but I had rather interpret it as I do, that men may best vnderstand in these words to be shewved not the cause of remission of sinnes, but rather that which ensued after such remission, & that by the consequent is gathered the antecedent. And therefore they which

Ἀφ' ὧν τὰ αἰ
αἰμαρτίαι
αὐτῆς αἰ
πολλαί, ὅτι
ἡγάπησε
πολύ.

Christ's
words clean
inuercted.

Beza in Luc.
7. vers. 47.

Intolerable
pride & ma-
lice in abu-
sing the scri-
pture, to
helpe only
only fayth.

The sense
of Christs
words ac-
cording to
the aunciet
fathers.

Chryl.hom.
6.in Mat.
Sinnes pur-
ged by
workes of
penance &
claritie,

Greg.hom.
33.in Euāg.

*abuse this place to ouerthrow free Iustifica-
tion by only fayth, are very impudent and
childish. wherein he speaketh very tru-
ly, the words and sence being so as he
hath framed them. But if he had not
plaid the part rather of a diuel then of
an heretike, to alter in pointing, worde
and sence, the speech of our Sauour,
and so taught him his lesson what he
should say, it had not bene impudencie
for vs thus to argue, but it had bene
more then brutish ignorance in him to
haue denied that charitie is required as
wel for obtaining remission of sinnes
as is faith: which both in this place our
Sauour most diuinely conioyneth, say-
ing of charitie, *Many sinnes are forgiven
her, because she hath loued much*, and ad-
ding straight way, *Thy faith hath made
thee safe, goe in peace.**

And so of this text gathered al the
auncient fathers, who were for al that
nether impudent nor childish. So S.
Chrysostom. *As first by vrater and
the spirit, so after vvard by teares and con-
fession vve are made cleane.* And he pro-
ueth it by this place. So S. Gregorie
expounding the same place. *Many sin-
nes are forgiven her, because she loued
much. as if it had bene said expressly, He bur-
neth*

net h out perfectly the ruſt of ſinne, vvhoſoever burneth vehemently vvith the fier of loue. For ſo much more is the ruſt of ſinne ſcourd a-vvay, by how much more the harte of a ſinner is inflammed vvith the great fier of charitie.

And S. Ambroſe vpon the ſame words.

Good are teares vvhich are able to vvash a-vvay our ſinnes. Good are teares, *In quibus nō ſolū redemptio peccatorum, ſed etiam reſectio eſt iuſtorum*, vvherein is not only the redemption of ſinners, but alſo the reſreſhing of iuſt men.

And S. Auſtin debating this ſtorie in a longe homelie ſaith. This ſinful vvoman the more ſhe ovved the more ſhe loued,

the forgeuer of her debtes our lord him ſelfe affirming ſo, Many ſinnes are forgeuen her, be- cauſe ſhe loued much. And vvhy loued ſhe much, but becauſe ſhe ovved much? Quare

fecit illa omnia, niſi vt dimitterentur ſibi pec- cata? Vvhy did ſhe al thoſe offices (of vveping vvashing &c.) but to obtaine remiſſion of her ſinnes? I omitte other fathers, al

agreing in the ſelfe ſame veritie, al ma- king her loue to be a cauſe going be- fore, nor only an effect or ſequel com- ming after the remiſſion of ſinnes. And

this was the gathering of the auncient fathers, S. Chryſoſtem, S. Gregorie, S. Ambroſe, & S. Auſtin &c. who were euer reuerenced for holy and learned

Ambroſ. in
Luc. lib. 6. c.
7. de mulie-
re pecca-
trice.

Aug. hom.
23. inter 50.

fathers by the children of Christs Catholike Church, vntil this Chams broode and prophane generation inuaded their roomes, who now condemne them for impudent and childish.

But let me with thy leaue and patience (Christian reader) prosecute in one worde more, their wonderful tossing and turning and inuerting this shorte sentence of our Sauour. And in this one allegation which I wil now produce, thou shalt see the very image of Atheisme, of contempt of God and man, of impossibilitie to do any good by scriptures, so longe as this licence of framing new translations is allowed. Thou seest what sturre Beza hath kept, and to serue his turne, what fowle and detestable corruption he hath vsed. But to make vp the matter, and reconcile Christs words a litle better to this new solifidian gospel, commeth in Wolfgangus Musculus, with a deeper fetch after this maner. First because S. Lukes words be very plaine, and he can not so probably wrangle vpon the in greeke, he in his owne fanisie imagineth what Christ ether did or should haue spoken in hebrew. Next, that fanisie he putteth to be true. and forthwith according to the

An example
of singular
& notorious
wrangling.

Good grou-
des to ex-
pound and
correct scri-
pture vpon.

the same he correcteth S. Luke, and so concludeth that al matcheth right with their Lucianical only faith. For nowe by this time, with his good helpe not one worde in effect stādeth as Christ spake it, at least by S. Lukes reporte.

Thus he discourseth. *Ecce (inquiunt) manifestò datur dilectioni remissio peccatorum.*

Musculus
in locis cō-
munibus ca.
de Iustificat.
num. 5.

Ergo non sola fides iustificat &c. Behold (say the Papists) remission of sinnes is attributed to loue. ergo faith alone iustifieth not. but vve

answere, that loue in this vvoman, vvas not the cause of remission of sinnes, but a token & declaration thereof. Remissio of her sinnes she obtained by faith in Christ. Therefore vvhereas Christ saith

Luc. 7. v. 47.

ἀφίωται αὐτῇ ἀμάρτιας αὐτῆς αἰ ποταί, The vvorde ἀφίωται (as vvitnesseth Suidas) is a Dorical vvorde, & signifieth not in the imperatiue, Remittantur, Remitted be they, but in the preterperfect tense, Remissa sūt, Haue bene remitted. Next the particle ὅτι, signifieth here, not the cause, but the probatio of that vvhich is put before. Thirdly, the vvord ἡγάπησεν hath loued, is an hebrew phrase by vvhich the preterperfect tense is put for the present. For the hebrevvves speake thus, כִּי אֲהַבָה מְאֹד that is, because she hath loued much, in steede of, because she doth loue much.

Yet 3. Luke
tooke it
otherwise.
dilexit.

And plaine it is, that Christ spake not greeke or latin, but hebrevv. Therefore vvhereas

Christ said, *Many sinnes haue bene forgiven her, because she loueth much.* as if he had said, *That she loueth me much it is no maruel, she hath good occasion so to do. For many sinnes haue bene forgiven her. So vve say that he hath obtained that which he desired, because he is merry & laugheth: he is verie hungry, because he eateth much &c.* I wil not bestow time in examining this answere, who told him that Christ vsed the preterperfect-tense for the present, whereas S. Luke so flatly affirmeth the contrarie, or that S. Luke in this phrase, so stragely affected the Dorical language, with the rest of his bold assertion, but wanting al reason or reasonable coniecture to support them. this only I wish thee to consider, whether thou didst euer see a litle sentence so racked, and torne, as this is.

Note the
wonderful
tearing
and renting
of this
short sen-
tence.

For cōparing this sentēce as it is now fashioned by them, with the same sentence, as it was first pronounced by our Sauour, not one word of any momēt remaineth in such sort as Christ vttered them. Christ said, *Many sinnes are forgiven her, because she hath loued much: now with their correction thus it is. Many sinnes haue bene forgiven her. For she loueth much*

much. Where first they rent in sonder & 1.
 make that two, which Christ ioyned
 and spake as one. Then they wrest one 2.
 of Christs words, & bringe it to a Do-
 rical phrase of speech. And by and by, 3.
 backe againe, they make the next which
 signifieth a thing past in greeke, to sig-
 nifie a thing present by the hebrewe
 maner of speech, which hath no present
 tenses, the cleane contrarie whereof
 is auouched in the other Dorical word
 going immediatly before. Afterwards 4.
 they enforce *ἐν*, not to signifie a cause
 antecedent, but a signe or effect conse-
 quent. And finally in al and euery of 5.
 these tricks, S. Lukes authoritie is vn-
 der foote, and lieth dead. For nether
 Beza nor Musculus in this tossing and
 turning, euer consider what S. Luke
 wrote, what sense the Apostolical
 Church gaue, and the holy Ghost in the
 same hath alwaies continued; what
 the very letter of the greeke requireth
 as now it standeth: but how it may pos-
 sibly be wrested, if a man wil folow the
 spirit of contention, if he will fetch
 the pointing of the sentence from Ge-
 neua, the meaning of one word from
 Dorica in one corner of the world, of
 an other frō Hierusalem, of a third from

No spirite
 but the spi-
 rite of Satā
 could teach
 the prote-
 stants this
 desperate
 maner of
 interpre-
 tation.

Suit-

Swytzerlād, & the entier summe of al, from the deepe pit of hell. For excepte the deuil him self stooode by thē, & suggested to them such construction, I thinke the nature of man hauing some regarde of honestie, of learning, of modestie, of Christ & his Euāgelists, could neuer breake forth into so much monstrous absurditie.

Of al which this I conclude, that allowing men this libertie vnto which now by this libertine-gospel they are driuen, I say, there is no possibilitie, to conteine men in faith, or to reduce

1. men to faith, or to proue any parcel of Christiā faith. For setting aside church, Doctors, Custome, Councels, and resting in the only Scriptures & priuate exposition of the same, this one example geueth vs a paterne to care nothing for al scriptures. For it is a maruelous flat text which a man of meane learning by one of these shiftes may not auoide, either by refusing it as not
2. Canonical because it is reiectēd novv of Protestants in these dates: or hath
3. bene doubted of by Catholikes in old time, vvhich cutteth of a number of bookes: or by obiecting some one or
4. other greeke example in vvhich the

word

Protestant
shiftes to
auoide scri-
pture when
it is plaine
against thē.

vvords vvant, vvwhich is easie to finde,
 heretiks of diuers sects hauing novv
 the printing of most greeke testamēts,
 and euery one being content to fauour
 his proper gospel and heresie: or by 5.
 producing some false translation and
 sticking to that, vvith store of vvwhich
 euerie prouince is pestered: or by hun-
 ting out diuers significations of the 6.
 greeke vvord, and taking that vvwhich
 maketh most for his aduantage: or if
 that serue not, then by corrupting one 7.
 word, by conferring an other with the
 greeke of this or that dialect, a third
 with the Iewes, or Chaldees, or Suit-
 zers maner of speaking, and so pat-
 ching vp a sense, partly Christian, part-
 ly Germane, partly Ethnical, and part-
 ly Iudaicall, and finally, (which is al in 8.
 al) reseruing euer to him selfe supreme
 iudgement of al senses, interpretations,
 scriptures, and languages.

As in this verie place whereof I speake,
 Zuinglius folowing nether the words of
 the Euāgelist, nor sense of the Church,
 nor Cōmentarie of the auncient fathers,
 nor inuention of Beza, nor any of those
 manyfold shiftes of Musculus, wil-
 leth vs rather for *dilexit*, to put, *credidit*,
 for *charitie*, *faith*, and then geueth vs the
 mea-

Zuing. to 4.
in Luc. 7.

Propre ex-
positions.
dilexit, id
est, credidit.
works, that
is, faith. the
sunne, that
is, the
moone.

meaning of Christs words thus. *Quoniam dilexit multum. Ego puto dilectionem hic pro fide accipi, quod tantum mihi fidit, tantum peccatorum ei remittitur. Nam postea dicit, fides tua te saluam fecit. Because she loued much. I suppose that loue is here put for faith. because she hath so great affiāce in me, so many sinnes are forgiven her. for he saith afterwards, thy faith hath saued thee, that is, hath deliuered and absolued thee from thy sinnes. which one distinction answereth al the places that in this controuersie vve bring out of the scriptures to refel their only faith.*

By these fewv heretical sleights (& M. Whitaker knowv eth his brethren haue many other as bad as these) vsed in one particular controuersie, any man may gesse howv likely it is to tye an heretike hauing some vvitt and learning, and sight in tonges, vvith any text that gainfaith his opinion. Howv true vve finde by experience that vvich Tertulian so many ages agoe spake of the heretikes of his time, and prophecied as it may seeme, of the heretikes of our time. *Ista heresis non recipit quasdam scripturas &c.* These (Zuinglian, Lutheran, Puritan, Anabaptist, Trinitarian &c.) heretikes admitt not some bookes of scriptures. and
th ofe

Tertul. de
prescripti.
num. 5.

those vvhich they doe admit, by adding to, & taking from, they peruerie to serue their purpose. And if they receaue some bookes, yet they receaue the not intierly: or if they receaue the entierly after some sort, neuerthelesse they marre them by deuising diuers interpretations. In this case vvhath vvil you do that thinke your selfe most skilful in the scriptures, vvhether as that which you defend, the aduersarie denieth, that vvhich you deny the aduersarie defendeth. *Et tu quidem nihil perdes nisi vocem de contentione, nihil consequeris nisi bilem de blasphematione.* And thou truely shalt leese nothing but thy vvordes in so contentious a brauling, thou shalt gaine nothinge but greefe and anger in seinge an heretike so to blaspheme.

The agree-
ment be-
twene the
protestants
of our time
and auncient
heretikes
touching
their beha-
uour about
scriptures.

Not possi-
ble to do
good with
an heretike
hauing this
liberty to
discourse.

And nowv if I should shevv the like in the hebrevv, and by examples manifest the same, I should trouble my selfe much, and the reader much more. Because I must be driuen to talke of titles, and pointes, and rules of the Rabbines, and readings of the Massoreth and such other obscure matter, troublesome for me to laie together and vvrite out, and not intelligible for a common reader. I vvill therefore put dovne only certaine propositions, exemplifying the in one or tvvo vvordes, vvhereby the lear-
ned

the hebrew
tonge open
to infinite
cauillings,
and so vnfit
to bind a
contentious
heretike.

ned shal vnderstand how true that is which I affirme, and the vnlearned shal be able to conceaue somewhat. I say therefore, that of the hebrew far lesse hold can be taken in binding a contentious heretike then of any other language.

1. The reason is, first because their tonge hauing in it no great store of words, euery word almost is vsed in verie diuers significations, farre more then is found in latin or greeke or many vulgar languages. and therefore if you presse him with one translation or sense, he forthwith hath sundry and diuers senses to flee vnto. Hence cometh that diuersitie in the Psal. 54. *Extendit deus manum suam in retribuendo*, ἐκ τῆς ἀποδοῦναι, according to the 70. God hath stretched forth his hand to reppard or recompence, as the church readeth, which place the catholikes both of late and auncient times vse to proue the reward and recompence of good workes. The english bibles turne it thus. *He hath laide his hands vpon such as be at peace vvith him*, the more common Protestant translation, as it appeareth by Marlorate, *Misit manus suas in paces suas*, *He hath laid his hands vpon his peaces*. This diuersitie riseth of the

Hebrew
words haue
great diuer-
sitie of sig-
nifications

Psal. 54. v. 21

Marlorate.

the same hebrew word, but hauing diuers senses.

שלם
whence cō-
meth.

בשלומי
2.

An other reason is, because their substantiues being in maner al deriued of verbes, often times one substantiue may haue diuers deriuations from diuers verbes, which bringeth as great varietie as is possible. So the church readeth

psal. 59. v. 6.

pl. 59. *Dedisti metuentibus te, significationē vt fugiant a facie arcus.* Thou hast geuen

to those that feare thee, a signe that they flee from the face of the bowe, according to

the 70. ἔδωκας τοῖς φοβουμένοις σὲ σημεῖον τῷ θυγατρὶ τοῦ δεσποῦ τοῦ ἔξου, and so vvas the hebrew

in S. Hieroms time, as vve see by his translation. The Protestants, Luther,

Bucer, Caluin, as vve see by Marlorate, vvil haue it, *Dedisti metuentibus te vexil-*

lum, ad vexilladum propter veritatem. Thou hast geuen to them that feare thee a flagge, to

flagge for truth. the english of one yere, thou hast geuen a token for such as feare thee

The yere
1577.

that they may triūphe because of thy truth, of another, Thou hast geue a bāner to them that

1579.

feare thee that it may be displaied, because of thy truth. This differēce in one part cō-

meth of the 2. radical hebrew verbes, the old church, the 70. & S. Hierō folowing

נִס
נִס

one, the new congregation of the Protestāts rather liking the other. The dif-

E c ferēce

תשק
ושק

ference in the other part *bovv* and *truth* no doubt came thence, that the old hebrew bookes had that vvorde vwritten vwith one kinde of T, the later vwith an other.

3. Againe touching the literal sēse of the hebrew words what masters shal we follow? The old Rabbines, David Kim-

A hard difficulty, what masters we must follow touching the true signification of the hebrew words

Humf. lib. 2.
de rat. int.
pa. 219. 220.

hi, Aben Ezra, and such other. Thus to say, Beza, Munster, Caluin, Castalio & the Protestants commonly induce vs. But Master D. Humfrey holdeth the contrary, and not without reason, if we had a good pilote to rule the sterne and containe vs in mediocritie. *VVe*

ought not to credit (saith he) in my iudgment the Rabbines touching the very exposition & deriuation of the hebrevv vvords. Christ pronounceth of them that they are blinde, & guides of the blinde. Therefore this is not the vway to interpret rightly, nether may vve follow them, except vve vvil preferre darknes before light, errors before truth, doubtful things before assured, dangerous before safe, and vvicked and blasphemous before Godly and Catholike. By which rule al your new hebrew translations are called in to question, yea are pronounced to be darke some, erroneous, doubtful, dangerous, wicked, & blasphemous.

The protestants following the Jewish Rabbines translate wickedly.

For

For your best and greatest translators, whom did they follow in the sense of the hebrew wordes but their common dictionaries? And out of whō are they drawen? looke vpon the title of Munsters. *Dictionary Hebraum vltimò ab autore Sebastiano Munstero recognitum, et ex Rabbiniis, praesertim ex radicibus David Kimhi auctū et locupletatum.* This hebreu dictionary is now last renewed by Sebastia Munster, and increased and enriched out of the Rabbines, especially out of David Kimhi. And Munster in his translations (which is accompted most exact to the hebrew) protesteth that he regarded therein no Christian fathers but only the Iudaical Rabbines. *Nobis (saith he) in animo fuit talem parare editionem scripturae, quae per omnia hebraismo esset cōformis, ideo solos hebraeos cōsuluimus scriptores.* And here perhaps I might propose vnto you an Insoluble, an argument that you wil neuer aunswere, sauing the honour of your maisters & doctors. Your maister Beza correcteth the new testamēt generally, and draweth the greeke citations in the same, and al doubtful wordes to the sense of the hebrew and the Rabbines. Doctor Humfrey on the cōtrary side wil haue the hebrew words

Dictionary
Munsteri
printed at
Basile the
yere 1564.

Munster in
praef. bibli.
tom. 1.

Humf. vbi
sup. pa. 225.

of the old testament drawen to signifie as the Apostles cite them according to the 70. in the new testament, and condemneth your translators for doing otherwise: and namely whereas in the 2. of the Actes your English bibles, after Beza translate *sheol*, *Grave*, he acknowledging that in hebrevv and according to the Rabbines, *It may so signifie, & many things besides, as pitt, the state of the dead and damned, death, a ditch, the east or birth, and hell: this last, saith he, must vve soloyv by authoritie of the holy Ghost, Act 2. interpreting a place of the psalme 15.* Where you see one wil haue the hebrew word in the psalme translated, *Hel*, because so it is in the greeke, Act. 2. the other will haue the greeke, Act. 2. translated, *Grave*, because so may be the signification of the hebrevv, ps. 15. *et sic in ceteris.* vwhere, by the way you may note that your pure and vndefiled bibles, are not altogether so iudged by this vvriter, a man of such credit and name in your cōgregation, yea that he iudgeth them corrupt in so great a matter as a principal atticle of our faith commeth vnto.

4. And yet al this vvhich hether to. I haue spoken, is nothing touching the true

true controuersie vvhich is about the hebrevv originals, that is, whether vve must take them as novv vve haue them geuen vs vvith the ordinarie pointes and vowels put to by the Ievves and Rabbines: or vvwhether vve must take the consonantes only, and put to the points or vowels by our owne discretion. If the first, then al those horrible absurdities must stande, which before I haue noted against Christs Diuinitie, Humanitie, Passion, & Incarnation. If the second, then must the Protestants fal to translate a freshe: for al their bibles hitherto are litle worth, because they generally (though not in euery place) haue folowed the cōmon points and vowels, according to which they frame vs their common Gloses, Commentaries, and Dictionaries.

Before
chap. 12.

But this very pointe is a sea of dispute. 5.
tation and writing, and therefore for a final conclusion to shew that the Protestants appealing to the hebrew vvil shortly fal to very plaine Atheisme, I demaund of M. Whit. this question, whether he thinke it flat Atheisme and Turkerie to denie that Christ vvas borne of a virgin? I trust he wil cōfesse vvith vs, that this denial is the denial

E c 3 and

Bez. in pref.
Test. noui
ann. 1565.
principi
Cond. dica-
zi. & Molin.
in 2. Luc.

Christs in-
earnation
of the vir-
gin can not
be proued
by scripture
according
to the pro-
testantes
maner of
expounding
it.
Mat. 1. v. 23.

Before pag.
286. 287.

העלמה
See Munst.
in the word

עלם

and abnegation of al Christianitie. For though they care not greatly vvwhether me thinke our Lady to haue remained a virgin in Christs birth, or after Christs birth, yet they seeme to beleue most assuredly that she vvas a virgin vvhen she conceaued him. That being graunted, that this denial is plaine apostasie, I require of him vvhat scripture he hath to proue that veritie? for church, Traditiō, Fathers, & such other, I know he contemneth, and vve are bound to beleue nothing say they, but that which is in plaine scripture. The only place that may serue the turne, is the first of S. Matth. (for the allegories of Ezechiel conuince not) vvhere it is said, *Ecce virgo concipiet &c. Behold a virgin shal conceaue & bring forth a sonne*. But this place proueth nothing by M. W. ovvne rule, by Bezacs common kinde of scanning such citations, and by the Protestants interpretation of this place: ether because the translation is framed according to the 70. not the hebrevv, and so it is no scripture by M. W. or if it be, then *παρθένος virgin*, accordinge to the hebrew must signifie a *yonge vvenche*, *adolescētula*, *sive virgo sive maritata* by Beza his rules (and so saith Munster) as vv^{el} vir-
gin

gin as not virgin: or because the most precise Iudaical Protestants translate it so, to put the matter out of doubt. So for example translateth Oecolampadius in the bibles of Basile, which Bullinger in the preface so much commēderh, *Ecce adolefcentula illa pragnans, et pariens filium*, Beholde that yonge vvenche great wwith childe, and Munster precisely according to the hebrevv as he sayth, *Ecce virgo illa impragnata*, Beholde that virgin gotten wwith childe. And howsoever M. W. may cauil vpon the later, the first is mere Iudaical, no wayes Christian, and the peruerfion rather of a monster then of a man, as Luther pronounceth against Erasmus for the like cause. and yet I acknowledge according to the heretieal maner of examining citations, the hebrevv vvord may beare that sense vvwhich Oecolāp. yeldeth, & so did those old renegates and enemies of our religion, Aquila Ponticus, and Theodotion translate that vvord, vpon which translation aftervvards the beggerly Ebionites founded their beaftly opinion touching the maner of Christs incarnation.

Oecolamp.
in Esa. ca. 7.

Translation
Iudaical &
Antichri-
stian.

Luth. rom. 2:
ad Amfдорf.
de Eras. fol.
485.

Iren. lib. 3.
cap. 24. vide
Euseb. li. 5.
ca. 8 Epiph.
har. 30.
Iustin. in
dialog. cura
triphonae.

And here (Christian reader) I haue
to request thee, not so to interpreete

the hebrew
and greeke
knowledge,
much ad-
uanced by
Catholikes.

me in any thing which I haue spoken,
as though I coueted to disgrace the stu-
dy of greeke and hebrew (as this man
would haue thee to conceaue of vs) &
condēned those languages, which I cō-
fesse to be great helpes to the attaining
of the true sense in sūdrie places of scri-
pture, & condemne my selfe for know-
ing so litle as I do in ether of them
both. And manifest it is, what paine the
Catholiks haue taken in setting forth
the bible most perfittly and diligently
in the Hebrew, Chaldee, Greeke, and
Arabike languages. what labour they
haue taken about the Greeke transla-
tion of the Septuaginta. How conti-
nually, and at this present, most hono-
rable Prelates, and Cardinals, & other
men of great name, employ them sel-
ues in the same kinde of study, to the
end they may procure al helpes so far
as is possible, for the perfite vndersta-
dinge of the sacred scriptures. How in
most Catholike Vniuersities, mē excel-
lent for skil in these languages, flourish
and are maintained, to the great ad-
uancemēt of the faith & Church Ca-
tholike: with the liste or cataloge of
whose names I thinke it needeles to
trouble the reader, because otherwise
they

they are wel known to the Christian world. But this I say, & thou shalt finde it true when soeuer thou comest to examine these matters with that aduisednes and maturitie of iudgement as the thing it selfe requireth, that who so wil goe about to picke his faith out of the greeke and hebrew testaments without a setled and constant forme of faith before, and from which he must not be drawen by any pretense of greeke & hebrew, his greeke & hebrew wil neuer make him a Christian, wil neuer establisth him in any true faith. Aquila Ponticus, first a Christian, after a Iewe, was very perfect in the hebrew, and translated the bible so, as S. Hierom calleth him to his praise, *Diligentissimum verborum hebraicorum interpretem*, *A most diligent interpreter of the hebreu words*, and yet howe good a Christiā he was, is noted before. The Arrians, Trinitarians, Anabaptistes and Lutherans of our time, want they greeke or hebrew? No dout their arrogancie and pride which for their greeke & hebreu they cōceauē, is a great cause of their continual alteration from one heresie to an other, as we see in the stories of Melancthon,

Ec 5

Blan-

A man must haue a settled faith before he come to cōferre greeke and hebrew els shal he neuer haue any faith. Vide Aug. de Gen. ad lit. lib. 1. ca. 21. & tract. 18. in Ioan.

Hier. ep. 138
Marcell. &
115 Dama-
so. quæst. 2.

Many grea-
te grecians
and Hebrai-
ciās are wic-
ked and de-
testable
Christians.

Blandrata, Bernardinus Ochinus &c.

First we
must be sure
of our sayth

a Timoth.
3. vers. 15.

b Ephef. 5.
vers. 25.

c Gal. 4. v.
26.

d 1. Pet. 3.
vers. 20. 21.

e Mat. 13.
12pc.

f See be-
fore chap. 6.
pag. 117.

Act. 8. v. 20.

Aug. confes.
lib. 8. ca. 8.

Before vve vvere Grecians, or He-
britians, or in deede Englishmen, or
vnderstoode any letter of any lāguage,
first of al vve were Christiās, we were
graffed into the Catholike Church the
mystical body of Christ, and made
members of the same, and by solemne
vowe we bound our selues to honor,
loue, reuerence, and cleaue to her as
the pillar & firmament of truth,^b the
spouse of Christ,^c our diuine mother,
the arke of Noe^e and kingedome of
God,^f without which there is no way
but death and damnation. Let vs hold
this fast, and then our greeke and he-
brevv may doe vs some good. Let vs
depart from her, talke vve so longe as
vve list of our greeke and hebrevv,
as S. Peter sayd of Simon Magus
money, so that vvil be to vs, *In perditionem,*
To our euerlastinge destruction, it
vvil neuer doe vs good. And as S. Aus-
tin sayth, in the meane season vvhile
the vnlearned rise & get possession of
heauē, *Nos cū doctrinis nostris ecce vbi volu-*
tamur in carne et sanguine, We vwith our
greeke & hebrevv & vvhath other lear-
ning so euer, shal alwaies be tumbling
in flesh & bloud, in continual braules
and

and contentions, vvhich vvil ſet vs
the right vvay to hell.

CHAP. XV.

*How M.VV. inueigheth againſt the new
teſtament lately ſet forth in this col-
ledge, vvith a cleare refutation of
ſuch faultes as he findeth in the
translation thereof.*

Here now is the place to ſpe-
ake of our late English trāſ-
lation ſet forth in this col-
ledge. For though M. W.
vpon paſſion and heate, diſorderlye
before he had ſpoken of the originals
and in reſpect of them condemned our
latin, reproved vs for tranſlating ac-
cording to the latin, yet to make all
ſure, here againe he repeateth his for-
mer accuſatiō, and in particular char-
geth vs vvith certaine faultes commit-
ted both in the teſtament itſelf, and
in the annotatiōs made vpon the ſame.
His vvordes albeit they ſhev farre
more ſtomake then vvit, more malice
then reaſon, and therefore are the
more lothſome to reade, yet becauſe
they may be an example of an heretical
ſpirit

spirit then most vaunting, and triumphing, and swelling a high in loftines of vvordes, vvhen in deede he is vnder foote, and standeth vpon no ground at al, I vvil put them dovvne as they are. Thus he ipeaketh.

pag. 14. 15.

M. W. inue-
dine against
the late Ca-
tholike traf-
lation of
the new Te-
stament.

There is novv abroad a certaine english translation of the newv testamēt, set forth & laboured by that newv colledge at R hemes, to vvhich I am right gladde that our translatiō is nothing like. For ¹ since the first creation of the vvorld, there vvvas neuer found any translation like to that vvhich you haue of late published, & by common iudgment commēded to your countrymen. For vvwhether vve consider the ² vnaccustomed and monstrous noueltie of vvordes, or ³ the prophane corruptions and outragious boldnes to peruert euery thing, neuer any heretikes at any time haue done more violence and iniurie to the sacred testament of Christ Iesus our lord. They that thus translate the scriptures into any language as you haue done in ⁴ to ours, may rightly be thought ⁴ not to haue intended that the people should vnderstand the vvil of God declared in the vvord, but that they should mocke and cōtemne it. And ⁵ truly ⁵ so farre is it that I thinke this your translatiō vvil any waies harme our cause, that I vvish it might be read also of straungers,

gers, that when they consider this your new kinde of translation heretofore unheard of, they might acknowledge the madnes & desperatnes of the Papistes.⁶ It is altogether framed according to the forme of the old: latin edition.

This is his accusation of vs (good reader) vttered as thou seest in such terrible vvordes, as if some counterfaite Ajax Mastigophorus, or Hercules Furens, or some tragical Tereus or Thyestes, after the eating of their ovne children, vvhere raging vpon a scaffold. Here thou hast, *The creation of the vvorld, Vnaccustomed and monstrous noveltye, Prophane corruptions, and outrageous boldnes, Neuer heretikes at any time did the like violence and iniurie to the sacred testament of Christ Iesus, The vvord of God mocked and contemned, Madnes and desperatnes of the Papistes. and so forth, as if we were guiltie of (or himself as boldfaced as he is, durst obiekt vnto vs) any one of those wicked, Prophane, Heretical, & Turkish corruptions, of which we haue proued him & his brethre to haue comitted many. Which seing he doth not, nether can do, thou maist vndoubtedly take this for Brutū fulmē, a pange of vile hipocrisie, such as when they*
are

Affected
hypocrisie

are disposed, now and then they vse in their pulpits to make the people imagine they haue in the some dramme of religiō, whereof they are quite destitute. And if thou wilt know where these thundering termes may be truly verified, recal to memorie, not wordes, but factes, experimēts, chaūge of wordes, alterations of sentences, oppositions against Christ him self and the Euangelites, errors Ethnical, Iudaical & Diabolical confessed to swarme eueryvvhere in these mens new bibles, in those very same, vvwhich this vehement orator praiseth as vndeiled and most pure. Record this Reader, & thou shalt find, vvhere these oratorial termes so vnaptly applied, may be sincerely and truly bestowed. And that vve are altogether guiltlesse of any such fault, and vvithal that he practiseth not only manifest lying, but in deed very grosse hipocrisie in this accusation, our ovvne conscience before Christ & his Tribunal-seate, and the vvorke it self perused by any indifferent man acquiteth vs in the first, and his ovvne vvordes and vvriting in this place conuinceth him of the seconde.

I haue

I haue ſheved before howv vvel
the learnede protestants eſteeme of
our latin translator, that Molineus,
and Caſtaliao commonly defend him
againſt Beza, that D. Humfrey much
commendeth his ſincere fidelitie, that
Beza acknowvledgeth him to haue v-
ſed great conſcience and religion, and
preferreth him before al other transla-
tors, *Ceteris omnibus antepono*, that this
eager Ariſtarchus, vvith al his studie,
malice and conference, findeth one
only fault in him: and of vvhat qualitie
that is, hath bene declared ſufficiētly.

This being ſo, howv can our english
translatiō poſſibly be ſo monſtruous,
ſo horrible, ſo heretical, ſo outragious,
&c. as this man fayneth here, of vvwhich
him ſelf ſaith, that it is *Exprefſa tota ad*
veteris latine additionis formam, vvholly
framed & ſoſhioned to the forme of the old
latin edition, which is by the verdicte of
his maiſters, ſo pure, ſo ſincere, ſo re-
ligious, and *Ceteris omnibus anteponenda*,
Better then al other? Is it poſſible (I ſay)
that this translation ſhould be ſo hor-
rible and abſurde, being vvholly for-
med after the old edition, vvwhich in
compariſon of al other is ſo perſite &
abſolute? Seest thou not here the very
image

Before pag.
372. 373.
374. 383.

Our English
translation
ſollowing
ſo precyſe-
ly the old
latin, can
not be ſo
corrupt as
M.W. ima-
gineth.

Pag. 15.

image of old Caiphas crying out, *Blasphemy*, and rent his garments when Christ spake of the iudgement, that *They should see the sonne of man sitting at the right hande of God, & comming to iudge in the cloudes of heauen?* by vvhich kind of straunge behauiour, he moued the people to thinke that he did so vpon great zeale of religion, vvhereas he being a Sadducee, beleeuing the soule to die vvith the body (to vvich opinion Maister W. pure bibles leade me the ready vvay) and therefore conténing as trifles, heauen, and hel, and iudgment to come, only by that histrionical dissimulation sought to abuse the simple people, vvhen in the meane season him self cared nothing but for his owne belly commoditie, *Ne forte venirent Romani*, least perhaps the Romanes their lordes should put him & his besides their good feeding, which vnder the title and pretence of religiō they enioyed. And he that iudgeth othervvise of these carnal gospellers, and the final scope of their gospel, he much deceaueth him self, and knowveth not vvhat they by their gospel meane.

Mat. 27.

Ioan. 11. v.
48.The end of
the new
gospel,
carnal li-
bertie.

1. And let vs veevv, vvwhether the seue-
ral

ral partes of this inuectiue be not agreeable to this general intention. You haue geuen vs (saith he) a translation of the new testament, such a one as there vvas neuer founde the like since the world vvas first created. What kinde of amplificatiō is this? what figure, but of most grosse and ridiculous hypocrisie? for in substance thus he speaketh. It is now 5000. yeres and more since the world was created, in which time many translations of the new testament haue bene made: yet these 5000 yeres and vpward, no man euer translated the new testament so prophanely and wickedly as you haue done. And is this true? and hath he examined al the translations made these 5000 yeres? belike he hath, or els he could neuer geue his sentence so peremptorily. Of the first 1000 yeres, or second, vnder the Patriarches and vntil Moyse, how many new testamēts hath he perused and conferred with ours? I trow not verie many. And of the third and fourth thousande yeres vnder the Prophets hath he seene any more? or were there then extant any such testaments to conferre, in comparison of which ours is so far abased? by his
 F f ampli-

The true
 grace of this
 amplifying
 figure.

In his sermon printed, fo. 14. see the Discoverie pa. 178.

amplification it should seeme yea, & yet of his wisdom I trust he wil say no, except he list to shew him self as learned as his fellow, *Iohn Keltridge preacher of the vvord in London*, who referreth vs for the true reading & sense of the *Auermari*, to the translation of the 70. But suppose he meant of the time since Christ. what a mad kinde of spech is this? as if two frindes who by some occasiō were separated some few yeres, after by good hap meeting, the one should thus gratulate that good day. Blessed be God (frind) that now I see you, whom I haue not scene these 5000 yeres, whereas they perhaps had not liued one quarter of so many weekes.

A most absurd & false amplification.

Now let vs allow for good that *Ab orbe condito*, since the creatiō of the vvorld, may signify 4000 yeres after, that is since the incarnatiō of Christ, how many translatiōs of the first thousand yeres after Christ cā he produce, wherevpon he may colour this lying? how many of the next 500? how many vntil this later 80 yeres, wherein euery Sectmaster hath fallē in hand with tossing & turning the scriptures? But amongst the, is there none worse then ours?

none

none set forth by the Trinitarians, Seruetans, Arians, Anabaptistes, Academiks? How say you by such a translation as abuseth the word of scripture against al auncient faith and religion, against Catholikes, against the Lutherans, against the learnedst Calvinists, against Calvin him self, against the literal sense of the word & whole drift of the place, & al this to make God the author and worker of sinne, that is by Caluins expresse iudgment in his booke against the Libertines, *To transforme God into a deuil & to make vs Christiās worship in steede of god an idol, and such an idol, Quod nobis execrabilius esse debet omnibus gentiū idolis, Which ought to seeme to vs Christians, more abominable then al the idols of the Gentiles,* what say you to such a translation? And such translations of the new testament haue bene set forth within these 5000 yeres, yea some within these 5 yeres, & that in Englād, and that with authoritie, yea with the Princes priuilege, except the printers lye.

To say god is author of synne, is to say, that god is a deuil.

Caluin in instructio. contra Libertinos. ca. 14. Deum in diabolum transformā

English translations leade men to that opinion.

S. Peter saith of the Iewes, that Christ is to them, *Petra scandali, qui offendentur verbo, nec credunt in quo et post i*

1. Pet. 2. v. 8.

sunr. eis o' xai' in' mear. the english testament of king Edward, and the first of the Q. raigne translate it thus. They beleene not that vwhereon they vvere set. This is wel to be marked (saith Illyricus) least a man imagine that God him self did put them, and (as one, he meaneth Beza, against the nature of the greeke vword doth translate & interpret it) that God did create the for this purpose, that they should vwithstand him. Erasmus & Calvin referring this vword to that vvhich goeth before, interpret it not amisse, that the Ievves vvere made or ordeined to beleene the vword of God and their Messias, but yet that they vwould not beleene him. For to the belonged the promises, the testaments, and the Messias him self, as S. Peter saith, Act. 2. et 3. and Paule Rom. 9. and to them vvere committed the oracles of God by vvitness of the same Paule Rom. 3. thus Illyricus. Here is geue the true sense of this place according to the signification of the greeke word. the same is proued by scripture, by S. Peter and S. Paule. The same is confirmed by Calvin and Erasmus, and by Luther in his commentaries vpon this place, & more at large by Castalio in his annotations of the new testamēt. Only Beza against al these, translateth it thus

IMyr.glos.
in 1. Pet. c. 2.
vers. 8.

Castalio de-
fensio. suz
translatio.
pag. 153. 154
155.

Et thus, sunt immorigeri, ad quod etiam conditi fuerunt. They are rebellious, vvhether vnto also they vvhere created. which wordes in his note therevpon he explicateth, That men are made, or fashioned, framed, sturred vp, created or ordained, not of themselves, (for that is absurd) but of God, to be scandalized at him and his sonne our Saviour. Christus est eis offendiculo, prout etiam ad hoc ipsum a Deo sunt conditi, and discourseth at large, & bringeth many textes to proue this sense & this translation. which error being of such consequence as Calvin graunteth, that it maketh God, no God, but an idol and a deuil, any man may boldly pronounce of such a testament, that it is the testament rather of Satan then of Christ.

Beza in 3.
Pet. 2. v. 8.

God createth men to liue, Beza.

So here is at least one translation worse then ours. & are there no more? looke vpon your testaments of the later translators, al in maner apes of Beza. in one thus you reade, *Being disobediente, vnto the vvhicth thing they vvhere ordeined, in the next, Being disobediet, vnto the vvhicth thing they vvhere euen ordeined,* this is a litle worse. and with this, word for word agreeth the later testament of the yere 1580, and the Scottish bible. and this is altogether the first Geneva

Bible of the yere 1577.

the yere 1579.

the yere 1580.
the yere 1579.

Printed at
Geneua the
yere 1561.

Cast. defens.
suz transla-
tions p. 155.

Al these
translations
by verdicte
of Calvin,
make god
an idol & a
deuel.

translation, whom the French Geneva bible foloweth, *sont rebelles, a quoy aussi ils ont esté ordonnez.* They are rebels (against Christ) vobeyvnto also they vvere ordayned. *Atqui si deus creavit aliquos ad contumaciam, omnino author est eorum contumacia, quemadmodum, si quos creavit ad obedientiam, omnino author est eorum obedientie* (saith Castalio against Beza) But if God haue created some men to rebellion or disobedience, he is author of their disobedience, as if he haue created some to obedience he is truly author of their obedience. And so by verdicte not only of catholikkes but also of your owne great doctors such as are Luther, Castalio, Calvin, &c. and in deede by manifest reason, here haue you 7. translations of the new testamente within these 500. yea within these 50 yeres worie then ours. For finde your any one so wilful and horrible an Atheisme in ours, and hardly set a fier on them al. Many moe examples could I geue, but I wil not be troublesome nor enter new discourses. For conuincing this so grosse and impudente a lye, let the testimonie of that excellent man Beza so commended by M. W. suffice, who accounteth our latine, better then that of Luther,

then

then that of Basile, then that of Erasmus, then that of Castalio, then any that euer he saw. and consequently our english framed altogether according to that, by M.W. owne iudgment, can not be the worst.

M.W. in his last short sentence, & refelleth & gain sayeth whatsoeuer he hath sayd before.

The next three fautes are obiected 2.3.4.
only in wordes, and proued by no example, reason, or coniecture, or least argument in the world. Mary that he & his felowes are most guilty of them al, both in the Discouerie and annotations of the testament it is in many places declared. And iudge thou (reader) whether we or they loue vnaccustomed and monstrous noueltie of words, we, who strue so much as we may, to retaine the auncient words left to vs by our Apostles and founders, Masse, Bishop, Priest, Baptisme, Church, the very names of me, Isaie, Amos, Iuda, Hierusalem, Ezechias, Ozias, or they who haue turned these in to the Supper or the Thanks-giving, Superintendent, Minister or Elder, Washing, Congregation. who vpon most childish affectation to seeme somewhat skilful in the hebrew, reduce al sacred names to the old Iudaical sound. As for example one of their greatest Euangelists thus begin-

The protestants more desyrous of nouelty of words then euer were any hereticks.

Orcolam.
Esa. c. i. v. i.

neth his translation of Esaie. *The vision of Iesaiahu the sonne of Amoz, vvhich he saw vpon Iehudah and vpon Hierusalem in the daies of Tziahu, Iotham, Abhaz, Iehizkiabu, Kings of Iehudah.* And this is the common veyne of their preachers if they know a litle, especially in that language. as though Petrus, Ioannes, Iacobus, Stephanus, howsoeuer they be vttered in any other tonge, Hebrew, Greeke, Latin, Spanish, Frésh, or Italiā were not truly & exactly expressed in English by Peter, Iohn, Iames, Steuin, but must needes be pronouced, as they are in the first lāguage frō which originally they are deriued. as though a mā translating some storie out of French or Spanish into English, translated not wel if he said, Fraūcis the French King in his warres against the Spaniards, but must needes say, Fransois King of the Fransois in his warres against the Espanioulx: or, los Españoles in such a victorie against los Franceses, in steede of, The Spaniards in such a victorie against the Frenchmen. And why then do they not in the new testament vse like noueltie? why for Christ vse they not, Ieschua, for our Lady, Miriā, for S. Peter, Cepha, for S. Iohn, Iochanan,

man, and so in the rest of the Apostles, whereas they know that thus were they called in their proper language, as at this present we see in S. Matthewes hebreu Gospel. If their ovvne eares abhor this wanton curiositie, and their ovvne iudgment tel the it is apish arrogancie, & peevish affectation of popular praise, let them confesse the like in pronouncing, Belshazzar, Nebucadnezzar, Iehuda, Iehhizkiah, for Baltasar, Nabugodonosor, Iuda, Ezechias. for the case is al one.

Much more haue they committed this monstrous noueltie in the things them selues, in taking away the sacrifice of the new testament, like the forerunners of Antichrist, in yelding to women and children the headship and supreme gouvernement of the Church in al Ecclesiastical & spiritual matters, in abrogating fve or six sacramentes of seauen, in deuising such a kind of faith, as before their time was neuer heard of, and is more fit for the schole of Epicure then of Christ, and so forth in the rest of their negatiue irreligion.

And as for mocking and contemning the word of God, this was neuer so proper & peculiar to any heretikes

F f 5

before

A far greater alteration and nouelty in articles of fayth.

the authors and writers of sundry bookes of scripture, mocked & scorned by the protestants.

a The tower
disputations
the 4 day.

b Zuingle.
to. 1. art. 37.
fol. 100.

c Idem to. 3
in threnos
Iere. fo. 384.

d. Magdeb.
see before
pag. 414.

e Luthera-
nes and
Zuinglea-
nes. see be-
fore chap. 1.

the new
preaching a
very mocke-
ry of scrip-
ture.

1. Cor. 7. v. 9.
see the an-
notations
vpon that
chap. 1.

Eph. 5. v. 29

before, as it is to them. For who are they that mocke at the booke of ^a Iudith, that compare the booke of ^b Machabees to Rob n Hoode or Beauis of Hampton, that cal the Prophete ^c Baruch a *peeuish ape of Ieremie*, *Simia est non admodum se ix Ieremia*, that accounte the epistle to the ^d Hebrewes *pro stipulis*, as *stubble*, that reiecte S. ^e Iames epistle as *made of strauve*, that contemne S. Lukes gospel, that mangle many other partes of the scriptures, and thereby teach the contempt of them al, al standing vpo like ground? Who doe this? VVe, or they? Catholikes, or Gospellers? & to speake briefly, what is their whole maner of writing, preaching, teaching and liuing, but a very mockerie of the gospel of Christ? such filthie application of holy write, as sheweth them to vse it for no other purpose but for colour and shrowd of their filthines. Rebuke a lecherous monke for his incest which he calleth Matrimonie, ô saith he, *Better it is to marry then to burne*. Require of him that he chastise his body with fasting and discipline for repressing of his beastly concupiscence: that is against Gods word saith he. *For, nemo carnem suam odio habuit*, No man ha-
teth

teeth his owne flesh, but loneth & cherisheth it. when such an Apostata is promoted amongst you to be a superintender, and then spoileth his tenants, wasteth his woods, pulieth downe his house, neuer built by him, or for him, or any of his religion. selleth away lead, tile, stone, and maketh mony of al, reprove him for this oppreision and rauin, he hath his text ready, *He that provideth not for his owne, and namely for them of his household, he is worse then an Infidel.*

The protestants vse scripture for a veyle, coueral filthynes.

1. Tim. 5. v. 8

These interpretations & worse then these very many shal you finde in Peter Martyrs booke, *De votis et celibatu*. And at this present, what is the vniuersal preaching of the ministers for the most part, but a very mockery & ridiculous abuse of scripture? what other is their cōmon writing? and M. VV. in the next chap. wil shew himself in this kinde as very a scorner as the worst.

Pet. Mar de votis & cgl.

And whereas after al this he saith, 5. *Truely so far of is it that I thinke your translatiō vvil any wayes harme our cause, that I vvish the copies thereof vt ere multiplied, and other men might be partakers thereof,* This is as fowle a figure of hypocrisie as any hitherto touched. For if they thinke it wil no wayes hinder their

their cause but rather benefite it, why make they such busie inquirie after it? why burne they such as fall in to their hands? are they such witles babes as can not suffer that which doth them good? Cōpare (good reader) their doings, their preachings; their searchings & inquiries, with this speech, and thou shal sensibly perceauce that it is nought els but a very desperat facing out of a lye, and setting a bold countenance on that, which in deede pincheth them at the very hart roote. With like phrase & character of shamelesse vaunting wrote M. Jewel to D. Harding. *we neuer suppressed any of your books M. Harding as you knowe, but are very wel content to see them so common, that as now children may play with them in the streetes.* Thus his face serued him to write then when in the self same Defence he suppressed by leauing out, the very substance of that booke which he then pretended to answer, when by helpe of his fellow-Superintendents and other friends, euery corner of the realme was searched for those bookes, when the portes were layed for them, Paules crosse is witnes of burning many of them, the Princes proclamation was procured against them, in the Vniuer-

Jewel defence of the Apolog.
part. 6. ca. 8.
§. 1.

Incredible
impudency
in bragging
and lying.

tries by foueraigne authoritie, Col-
leges, chambers, studies, closets, coffers,
and deskcs, were ransackt for them,
when not only children were forbid
to play with them, but auncient *mejlly*
and students of Diuinitie were im-
prisoned for hauing of them. So that
al this can be nought els but a plaine
example of palpable dissimulation &
affected lying. *Ad populum phaleras*,
when intrinsecally, they feare, and la-
bour, and sweate, and by exterior sig-
nes declare thus much, and euery day
more and more misdoubt the ruine of
their Atheistical gospel, which dayly
the more it is knowven, the more it
grovveth in horror and execration a-
monge honest natures: not only such
as are directed by the spirit of God,
but euen such as are somevvhat hol-
pen vvith the assistance of natural
wisdomc and honest inclination.

But come vve to the particular
crymes layde against vs, and vvhere-
vpon this dreadful inuectiue is pro-
perly builded, vvich is, our corrup-
ting the text, or departing from our
latin testament. For as vve in exami-
ning their testament framed according
to the greeke as they pretended, re-
proued

The particu-
lar faulces
of our En-
glish trans-
lation.

proued them not in their translation, nor could so doe reasonably so long as precisely they kept them selues to their greeke (for vvhether the greeke ~~there~~ ^{there} so to be folowved, is an other question) in like maner vve proposing to translate the latin (vvhich to vs is as autentical as the greeke to them) can not reasonably be blamed as false and corrupt translators, but vvhether vve haue gone aside and least that original which vve pretended to translate. And if herein vve haue erred, vve gladly vvilacknowvledge our ouersight, and are ready to amēd the same. And here (Reader) hast thou specially to marke, by what argument he verifieth that which he obiecteth, *Our prophane corruptions, our outrageous boldnes, our more violence vsed to the holy testamēt of Christ, then eueryvas vsed by any kinde of heretike so notorious that al the world may iudge that our intent was, To make the people scorne and contemne the word of God.* how iustifieth he al this? by what prooffe? for hitherto we haue wordes, and nothing but wordes, such as euery grammar-boy can picke out of the booke which he readeth and ioyne together.

But

A terrible
accusation

marke the
greuoufnes
of thefe 2.
faultes.

μυροσ ἐν ὀμίᾳ, the old interpreter turned,
The people which walked in darkenes, am-
bulant in tenebris, as also in Hierom we
reade. but you folowing the greeke exemplar
haue turned otherwise and more truly:
The people that sitteth in darknes, *Qui sedes
in tenebris*.

Defendere
is wel tran-
lated to re-
ueng.

Thus M. VV. and this is al. And
here first of al the reader may againe
remēber how iust cause I had to charge
him with affected hypocrisie for excla-
ming so tragically vpon our testament
wherein he findeth only these faultes,
which if they were faultes, of what
weight they are, euery child may iudge.
But to passe that ouer, let the reader
see how blindly & fowly he is decei-
ued. We haue left our latin & folovved
the greeke (saith he) in turning *De-
fendentes*, *Reuenging*. and why so? how
proueth he that vve leaue our latin?
he vvil ansvvere I suppose (for reason
him selfe yeldeth none) because in al
M. Coopers Dictionarie vve finde not,
that *Defendere* signifieth *To reuenge*. If
that be true, then belike if vve vvere
maister Coopers scholers, the case
vvould goe somvvhat hard vvith vs.
But if he vvil vevv other Dictionaries
as wel as M. Coopers, he shal find both
that

that *ἀδίκη* in greeke, in latin is truly turned by *Defendere*, and *Defendere* in latin, is vvel and properly turned in English by *Reuenge*. So the greeke dictionary of Basile printed the yere 1557. teacheth vs. *ἀδίκηω*, *defendo*, *vindico*, *vltiscor*, *in alicuius gratiam*. So the latin and french, and latin greeke & french dictionaries printed at Paris the yeres 1559. 1575 1580. set forth by Sonnius & Rob. Stephanus teach vs, that *Defendere* signifieth *ἀμύνω*, *defender*, *garder*, *et preseruer*, *venger*, as vvel to reuenge, as to defend, gard & preserue. And which is to vs more then al, the dictionary of the Church, that is, the auncient ecclesiastical vse of this vword in the scripture & fathers teacheth vs sometimes & in this place, this to be his proper & grammatical ense, and so the auncient fathers vsed this word. So Tertul-
lian. Durum videbatur populo a deo expectare defensam edicendam postea per prophetam, mihi defensam et ego defendam. It seemed a hard thing for the Iewvish people (in Moyses time) to expect reuenge from God which vvas aftervards promised by the prophere saying, *To me reuenge, and I vvill reuenge.* Where manifest it is that *Defendere* and *defensa*, is grāmatically *Reuenge*

Tertullian
 contra Mar-
 tionem lib. 3

Ambros in
Rom. ca. 12.

Beda in
Rom. 12.

Iudith 1. v.
12 & 3. v. 1.

ca. 9. v. 3.

The yere
1579.

1577.

1562.

& Toruenge, & maniest it is that S. Ambrose doth not expound, but grammatically take the word *Defendere*, in the self same maner, that is, to signifie *Reuēge*, euē as S. Hier. put it, or rather as I thinke least it, being so vsed by the former trāslator. So doth Haymo, so doth S. Bede, and maketh no scruple at it, but in his commentarie taken out of S. Augustine expresseth by *Vindicare* that, which our interpreter vttered by *Defendere*.

And the same is most plaine by the trāslatiō of the bible it self. For whereas in other places, for example, in the storie of Holofernes the greeke is, That he sware he would, *ἐν δίκῃ αὐτῷ* *ῥαῦν ἑαυτῷ*, *Reuenge him self of al the lāds*, that doth the old interpreter vtter by *Defendere*. And in the 9. chap. where Iudith praiseth God, saing according to the later English bible, *O Lord God of my father Symeon, to vvhom thou gauest a sword to take vengeance of the strangers*, the latin is, *Gladium ad defensionē alienigenarū*, the greeke, *ῥομφαία εἰς ἐν δίκῃ αὐτῷ*, which the English bible printed two yeres before, trāslateth, *A sword for a defence against the enemies*, and putteth in the margent, *Or to reuengment*. The former bible

bible useth only, *Defence* & not *Reuēge* at al, whereby it is cleare that those translators hauing belike some more skil in the old vse of this word the M.W. accepted ἐκδικαῖν to be wel turned, ether by *Reuenge*, which is more proper, or by *Defence*, which is also most true, respecting the vse of the latin, but must signifie as much as *Reuēge* in English, for els they translated falsely. So in Ecclesiasticus, that writer speking of a father that dieth & leaueth behind him a good & wise sonne, among many other benefites which he hath thereby, he reckoneth this, that he hath left one who wil *Defende* & *Reuenge* him against his enemies, in grecke, κατέλειπεν ἐκδικον, in our latin, *Reliquit defensorem*, in the English bibles, *He leaste behind him an avenger*. The same writer speking of the reuenge wrought vpon Baals Priestes for their Idolatrie 3 Reg. 18. calleth it, κρίματα ἐκδικήσεως, our latin, *Iuditia defensionis*, the English bibles, *Iudgment of vengeance*.

Ecclesiastici
30.v.6.

Of the verses 1562.
1577. 1579.

Ecclesiastici
48.v.7.

Many lyke wordes there are in the new testament, wherein if a man examine vs according to the vulgar signification of the word as we learned it when we were children, we can not

great difference
of times in the
sense of a
word, as it
is vsed by
ecclesiasti-
cal writers
& prophane

Iacob. 3. v. 4

*Rom. 4. v.
30.*

*Mat. 11. v.
20-24*

*Mat. 23. v.
29-32*

*Mat. 23. v.
29-32*

*Mat. 23. v.
29-32*

*Mat. 23. v.
29-32*

*Mat. 23. v.
29-32*

alwaies auoyde blame. But if we respect the true vse of the latin word in the aunci nt Church, he whosoeuer blameth vs, therein much more shameth him self. So in S. James, *Naues minantur*, we translate not, *Ment threaten shippes*, as some grāmarian would perhaps imagine we ought, but *shippes, are caried or driven*. Abraham comfortatus est fide, not, Abraham was comforted in faith, but, *Was strengthened in faith*, *Christus exprobrauit ciuitatibus in quibus facte essent plurimae virtutes eius* &c. quia si in Tyro et Sidone facta essent virtutes quae factae sunt in vobis, we English not, Christ vpbrayded the cities wherein were done most of his vertues &c. but, *wherein were done most of his miracles*, and because if in Tyre and Sidō had bene vvrought the miracles vrbich haue bene vvrought in you. I passe ouer very many examples of the like qualitie and nature, in al which we geue not that English which the latin word seemeth at first to require, and yet for al that nether do we (as some man like M. W. may imagine) forsake our latin, and folowe the greeke, but by conference of latin with greeke, and one place with another, and by the fa-
thers

thers of the Church, and continual
practise of the same, we know assured-
ly, that our enterpreter *verbatim*, word
for word meant to expresse the greeke
ἰσχυρισμὸς in S. Iames, by his latin *Minas-
ta*, that is, *To be drinen.* *ἰσχυρισμὸς* in S.
Paule by *Cōfortari*, that is, *To be streng-
ned*, *ἰσχυρισμὸς* in S. Mathew, by *Vir-
tutes*, *Miracles*.

And in this place it is most euident
that our éterpreter so tooke the word
Defendere, and that not only because
we see his vse in other places, but euen
by considering the peeces of this very
sentence. *Haue peace vvith al men, Non* Rom. 12. v.
vosmet ipsos defendentes charissimi, sed date
locum iræ: scriptum est enim, Mibi vindictā ἐκδικασις
et ego retribuam, dicit dominus. Where Defenden-
very plaine it is by the anteced- n- s, *ἐμοὶ ὀκεί-
by the consequents, by the who e* κνησις
drift of the place, by that which he in- Mini vind-
ferreth, that he meant to take *ἄα.*
Defendere
in the former part, as signifying the
same with *vindicare* in the later,
where vnto if we ioyne the vse of the
same author in other places, the
auncient speach of the Church and
fathers, and the very new heretical
bibles, we shal much more easily per-
ceue, that both he meant ἐκδικασις Re-

being by *Defendere*, when he first translated the grecke into that latin, & that we truly gaue his meaning, when we turned *Defendere* by *Reuenge*, out of latin into English. And so this first, is no Prodigious error, nor Prophane noueltie, nor Heretical contempt, nor Outragious or desperate boldnes, nor of our parte any fault at al: but on M. W. part, it is a grosse error, and a blind error, and foule ignorance, and great malice, and litle vvitte, to amplifie so outragiously a thing of so smal value if it vvere an error, and a thing of no value being no error at al.

The other perhaps that remaineth is huge & monstruous inough to make recompence for both. VVhat is that? forsooth vvhenceas *Our old editiō readeth*

A great and
monstruous
fault, to tra-
sate a thing
more truly.

Populus qui ambulauit in tenebris, The people vvhich hath vvalked in darkenes, vve according to the grecke & more truly haue translated, The people that sitteth in darkenes, *Populus qui sedet in tenebris*. so that herein at least vve haue outragiously abused the people and desperately gone about to deceaue thē, by making them reade more truly *sitting in darkenes*, vvhenceas they should haue read, *vvalking*

walking in darkenes. And howv can vve
answere this? novv in truth very
hardly. For it is so bald a toy, as I know
not vvvhich vvay vvcl to begin vvith
it. But to say somevvhat, let me aske
him for vvhat purpose should vve
here forsake our latin and choos the
greeke? what article, vvhat conclusiō,
vvhat argument, ether for our selues
or against the heretikes get vve by
this alteration? Certainly he had neede
to be very subtile that could gather
any.

Next, if I answered that he belyeth
vs, some man might thinke it rudely
spoken: but it is most true. For to let
passe that his reading is quite beside
the booke (for nether S. Hierom nor
any old edition that I could yet finde
hath, *Ambulant*, and manifest it is that
vve translate not, *Sedet, Sitteth*, as any
man may iudge that cā reade English)
our vulgar copies had *Sedebat, Sate*, as
we translated: & that is the most com-
mon reading, as may be sene, if any liste
to peruse the common printes of An-
dwarpe or Louayne &c. of the yeres
1563, 1564, 1565, 1569, 1570, 1574, 1577,
1580, set forth by Brickeman, Tiletane,
Grauius, Plantine, & sundrie others.

the vncon-
fessionable
demeanure
of our ad-
uersaries.

Isa. 9. v. 2.

העם
ההלכים

Thirdly I adde, that here more eu-
dently then in the last, the Christian
reader may learne with what peruerie,
and malicious, and vnconscionable
aduersaries we haue to deale. The
words are cyted out of the Prophete
Esay thus, *Ut adimpleretur quod dictum est
per Isaiam prophetam &c. Populus qui sede-
bat in tenebris.* The word which S. Mat-
thew (or whosoever was author of this
greeke) turned, *sedebat*, is in Isai, *Ambu-
labat*, as also it is in the hebrew tes-
tament extant in S. Matthews name.
of our vulgar testaments many reade
according to the hebrew, *Ambulabat*,
more, according to the greeke, *Sede-
bat*. In the sense there can not be imagi-
ned any difference without manifest
reprooffe of the Euangelist. For cleare
it is, that he citeth not the text accor-
ding to the 70 who reade otherwise
λαῖς ὁ πρὸ ὁρμῶς ἐν σκοτίαις, but translated it
of him self, *λαῖς ὁ καθ' ἑμῶς*.

And to leaue the authoritie of the
Euāgelist, plaine it is, that ether word
is of so smale force in this place, that it
skilleth not one iote whether you take
the hebrew or greeke, *Ambulabat*, or
Sedebat. yea the greatest Protestants
folow according to the letter, neither
the

the one nor the other, nether hebrew
nor greeke, but put other wordes
which they esteeme in sense to be e-
quivalent: Beza, *Populus positus in tene-*
bris, Illyricus, *Populus qui agebat in tene-*
bris, Castalio, *Populus in tenebris degens*,
Ec. So that if in ether of our latin te-
staments be any error, one folowing
precisely the hebrew of the prophete,
the other the greeke of the Euange-
liste, how much greater is their fault
which folow nether of both? But not
to spend time in so vaine a cauld, the
truth is (reader) we folovv d as I have
said, the cōmon & best corrected prin-
tes, vvhich haue this in the text, & the
other in the margent. And therefore in
this also, note thou to vvhat beggerly
shiftes this man is driuē, who to make
some shew of talking, is glad to snar-
che at such shadowes, to imagine
faultes, to seyne lyes, and the same no-
thing vvorth if they were graunted.

Beza,
Illyricus,
Castalio.

And these faultes in number of ob-
iecting, two, for any color, pretence
or shew, one, in truth & veritie, none,
are al those prophane, horrible, out-
ragious, and desperate corruptions
committed in our testamēt, for which
he boldly pronounceth as from his

Parturient
montes.

chayer of estate, that this 5000 yeres from the first creation of the vworld (he might haue added, or 50000 yeres before) there was neuer set forth a new testament in any language, so ful of outragious faulces, so much to the contempt and irrision of Gods vvorde, & vvherein the desperatnes of the papists so much appeared &c. A man might
 Iuuenal. say, *Medici mediam pertundite venam*, or, minister vnto him some phisicke: for surely he seemeth not to be very vvell in his vvittes.

CHAP. XVI.

A defence of such faulces as are found in the annotations of the new testament.

FROM the translation, which he impugneth by such strong arguments as now hath bene shewed, he proceedeth to the annotations, which he refelleth vvith like learning and vvisedome. And first he beginneth as before vvith a like inuectiue in these vvords. *Nihil illis annotationibus contaminatus vnquam in lucem prodiit &c.* Nothing vvvas euer published a brade more corrupt then those annotations.

*notations . Truly as heretofore I haue euer
 hated the Romane religion euen vvith al my
 hart, so sone as I could iudge of it, so now
 I confesse that I am induced by these mens
 desperatnes and importunitie to abhorre it
 much more. How much or how litle he
 abhorreth our religion, vvhere it not
 for regarde of his ovvne soule, it is
 not much material . For except he
 haue better learning in store then he
 hath vttered yet, I trust his great hatred
 against it wil not do it any great harme.
 And these are but vvords . And as he
 vpon this pretended occasiō, concei-
 ueth so euil of our faith (if he meane as
 he speket) so I know many, vvho ha-
 uing bene brought vp not in Catholike
 religion as he vvas in heresie, but in
 heresie vvith him, & continuing a long
 time in the same, and louing it vvith al
 their hart, comming to better iudgmēt,
 through the grace of God, vpon consi-
 deration of such lying writers as he
 most honoreth, M. Iewel, M. Horne
 &c. haue bene so altered, that they haue
 detested his gospel euen to hel gates:
 of which number I confesse my self to
 be one. But this kinde of asseueration
 is common to both sides. This rather
 is worth the examining, whether we
 haue*

The incre-
 dible lying
 & falsifica-
 tions vsed
 by the En-
 glish wri-
 ters of our
 time, are a
 great mo-
 tiue to the
 Catholike
 fayth.

haue ministred him sufficient occasion to fall in to so deepe haired of the Catholike faith, or they rather haue geue vsiust cause in like maner to abhorre their new gospel. This in some parte wil appeare by M W. discourse against these Annotations.

Aug. 12.

Thus he proceedeth. I doubt not but when this beate of the Papistes is some what cooled, vwise men vvil daily more and more dislike that religion. For vvhen they vnderstand such things as of old vv ere alvvayes accompted false or at least suspected, the same novv to be set feth of these men as most true articles of the Romane religion, vvhen they consider vvith them selues how miserably these men abuse the holy scriptures to most absurd interpretations, it can not othervvise be but that they vvil disallow the vvhole cause of the Papists, vvich they see to be supported vvith such trifles and tales.

MAT. 2. 1. 11.

Vvhen they heare the vwise men vvich came from the East to vvorship Christ to be called three kinges, vv whose names are Gaspar, Melchior, Baltasar. That Iohn Baptist vv as a monke and father of monkes.

MAT. 3. 7. 12.

That vvhen S. Steuin vv as stoned to death a stone rebounded backe from his elbow vvich novv is kept at Acona in Italie.

AR. 7. 1. 58.

That Elias the Thesbite is expected to come before

before the later day.

Vnto three heads he reduceth al the faults vvhich he findeth in the Annotations. To errors committed in matters historical, to faults committed in framing arguments, and to certaine blasphemies as he calleth them vttered against S. Paul. The first parte is comprised in these vvords which here thou seest. The second and third shal folovv in order. To ansvvere al that he saith pointe by pointe, vvhath he meaneth by *estus porificius*, Heate of the Popes vvhich he hopeth vvill be cooled, I knowv not vvell. If he meane the zeale of good Priests vvho to reclaime some from damnation, venture their liues in England. although he vvith his fellow ministers take a readie vvay to coole their heate by their straunge manner of disputing, I meane by thrusting in euey Syllogisme a conclusion of treason, from Sacrament, Masse, Confession, Reconciliation, Church, inferring, ego you are traitours, and so enflaming the ciuil magistrate to ansvvere by hanging, them vvhom they cannot ansvvere by learning. yet our lord be praised this maner of their debating, though it be bloodie and of them

The summe
of M.W. ac-
cusation.

1.

2.

3.

The prote-
stants ma-
ner of dis-
puting.

Tower dis-
putation
Tiburne dis-
putation.

See M. Fox.
mariologo
in King
Henries
time.

Luc. 12. v. 48

them assumed against the preaching of their first apostles, and martyrs even of necessitie, because otherwise they see their gospel can not stand, yet I say, our lord be praised, experience sheweth that it cooleth none, but enflameth many. *Ignem veni mittere in terram* (saith our Saviour) *et quid volo nisi ut ardeat?* & howsoever our lord shal deale hereafter with our Countrie, whether he wil abandō it to Apostasie, as he hath Asia and Africa, or reduce it to the vnitie of his church, which he of his infinite mercie graunt, thus much assure your self M. W. that this kinde of heate wil neuer be cooled in your daies. The plot is laid, the charges are cast, and the matter is begonne, and we see and feele that Christ hath powred his blessing vpon it abundantly.

If you meane the heate of vniuersall bookes, vwith vvhich notwithstanding you are not much troubled, the way to coole that heate is, ether to asseyvere them more substantially then hitherto you haue, or els not to asseyvere them at al. For so long as you set forth such stuffe as you for your part and your late vvriters of like qualite allow vs, your selues bloyve
the

English
writers.

the coales and make matter to kindle the fier, that if men vould be ſilent, children may find ſufficient argument to proue you heretikes.

If you imagine that our church is ſo vnconstant that ſhe vvil in ſhort time leaue this zeale in preaching the Catholike religion, and thereby that your congregatiō ſhal gather ſtrength and ſtabilitie, and vviſe men vvil fall in good liking thereof, then your ignorance is great, vvho knowv nether the nature of our Catholike Church & religiō, nor of your ovvne heretical faith and congregation. Not of ours, becauſe you may learne, or remember that from Chriſts time hitherto, neither by perſecuting Emperours, nor by vndermining heretikes, othervvise qualified thē are the Lutherās or Zuin- glians of theſe days, it vvas or could euer be ſubverted, but rather the more it vvas aſſaulted, the better it reſiſted, the more it vvas gainſaid, the more it flouriſhed, & vvhe ſuttle heretikes vpo temporal fauour vv ere moſt inſolent, then ſhe moſt excellently did defende her ſelf. Examples you haue of the times of S. Auguſtine againſt Pelagius & the Manichees, S. Hierō againſt Io-
uinian

The Catho-
like Church
built vpon
a rocke,
(Chriſt) and
therefore
is al times
conſtant &
vnmoue-
ble.

vinian and Vigilantius, Lanfrancus against Berengarius, and al the Primitive church against Constantius, Valēs,

the English church built vpon the fauour of Lords & Ladies, gentlemen and gentlewomen, and therefore euer tottering, and variable.

and Arrius. Ignorant you are of your ovvne faith and gospel, because you may remember that nether had it euer any stay or stabilitie since it vvas first begotten, nether can it haue so longe as it endureth, the very pillers vvhich vnder proppe it being such rotte matter, as of it self quickly corrupteth & falleth in to dust.

Fox acts and monumens pag. 512. Desyre of reuenge. Ioid p. 592. Couetousnes.

Fox acts & monumens in Henri. 8. pa. 1295. postrema editionis.

For when in king Henries raigne it first set foote in our realme vpon occasions which I am content to passe o-uer, though M. Fox to the euerlasting shame both of such a gospel and such go spellers, haue recorded them and committed them to eternal memorie, how variable a state it had your elders know, & he much complaineth. Eue as the kinge vvas ruled (saith he) & gaue care sometime to one, sometime to another, so one vvhile religion went forvvard, at another season as much backvvard againe, sometime cleane altered and chaūged for a season, as they could preuaile vvhich vv ere about the kinge. So long as Q. Anne lived, the gospel had indifferent good successe. And not only Queenes, but very meane gentlemen

lemen and doctors of phisicke were then able to craze your gospel, and set it backward or forward as pleased them. For so much also is recorded in M. Foxes storie in the ende of king Henries life.

Thus writeth he. *so long as Quene Anne, L.Cromwel, B.Cranmer, M.Denny, D.Buts, vvith such like, vvere about the King and could prewale vvith him, vvhat organe of Christes glorie did more good in the church the he? Againe vvhen sinister & vvicked counsell had gotten once the foote in, thrusting truth & veritie out of the princes eares, how much as religion and al good things vvient forvvard before, so much on the contrary side al reuolted backvvard againe.* And this gospel (as M. Fox calleth it) which King Henrie left established as he thought most assuredly by Acte of Parlament, in his sonne King Edwards daies went cleane vpside doune. In Q. Mariess daies came a new alteration. vnder the Q. Maiestie that now is, an other cleane contrarie. And at this present, finde you not a general murmuring euen amongst the Protestants against the Communion booke and state of religion which in the beginning of hir Maiesties raigne was

Hh

brought

Foxes & monumets, in the end of king Henries lyfe, pag 683.

Continual change of the English sayth.

brought in? If the Catholikes said nothing, haue you not the Puritans most eagerly detesting your faith, and were it not for the Princes sword, like to dispossesse you of chayrs and churches? And what stabilitie can that gospel haue which altogether dependeth of the good allowvance of the Prince and her counsell in Parliament, which we know within these fiftie yeres so often to gaine said one another. And if it should please God to turne the Quenes hart to the catholike faith (for which we incessantly pray) vvere not the face of your religiō streightvvaies altered & turned quite vpside downe? must not the inferiour partes of the body turne and frame them selues according to the head? would not the same statutes which now are vniustly executed vpon Catholikes, without alteration of any one word, be much more iustly executed vpon the Ministers & Superintendents, if so be they called her Maiesty Scismaticke or Heretike? Wherefore litle reason haue you to imagine that wisemen wil fall in liking of your new deuised fansie, which as it altogether dependeth vpon the Fauiour of Court and Courtiers, so
for

for this very reason, must needes euer remaine as chaungeable as the Court and Courtly beneuolence is.

And your father Luther who best knew the nature of his children, and qualitie of your religion, geueth such a sentence of it, as I doubt not at this present is allowed of al the wisest of our Realme, and much confirmed by your maner of writing. *The arguments and reasonings of the sacramentaries (saith he) are such vaine vvordes vvithout witte, that I can not maruaile sufficiently how learned men can be moued vvith such lyes. & truly they do their matters vvith so fearful a conscience, that they seeme to vvish they had neuer taken them in hand. Equidē opinor si eis esset potestas de integro cōsulēdi, quōd nūquam inciperent. Verily I suppose if they vvere to consulte of the matter a fresh, they vvould neuer begin their sacramētarie heresie. And I verely suppose, if the wise gouernours of our Realme who now may see the issue of your gospel, what wickednes and iniquitie in lyfe, confusion and Atheisme in faith, contempt of God and man it hath brought vvith it, if they were now to consult of the matter a fresh, I beleeue verily vvith your father Martin*

Luthers iudgement of the Sacramentarie religion.

Luther to m.
7. defensio.
verborum
cōnfol.
381.

Trepida cōscientia.

Luther, that amongst al heresies of name at this time currant in the Christiā world, they would least of al haue admitted yours, as being the most grosse, most licentious, and most vnprobable of al others.

Faultes hi-
storical.

But come we to the particular faultes historical committed by vs. Things alwayes aecompted false or suspected, vve set forth as most true articles of the Romane religiō, as that the vwise mē vvhich came from the East, vvere 3 kings and had such names. That S. Iohn Baptist vvas father of monkes, That a stone vwith vvhich steuen vvas stoned to death, is reserued at Ancona &c. Before I come to make ā-

Note.

1. fwere, I wish the reader to carie in remembrance, first the greatnes of his accusation against vs, That neuer any thing came forth in print, More contaminate then these annotations, That vve haue shewved herein great desperatenes and importunitie, That things alwayes accōpted false or suspected, vve affirme as most true articles of the Romane religion &c.
2. Then what we promised in these ānotations. Touching which, in the preface of the new testament thus we write. In these annotations vveshev the studios reader, the Apostolike tradition, the

In the pre-
face fol. b. ii

the expositions of the holy fathers, the decrees of the Catholike church and most auncient Councils. vvhich meanes vvhoso euer trusteth not for the sense of holy scriptures, but had rather folow his private iudgment or the arrogant spirit of these Sectaries, he shal vworthely through his owne vvilfulnes be deceaued. Now vvwhether part fayleth in perfourmance of that vvwhich it vvndertaketh, vvwhether vve geue not the sense of holy scriptures according to the Apostolike tradition, the expositions of holy fathers, or vvwhether he conuince vs of Desperatnes, and importunitie, and such contamination as he threatneth, this is that vvwhich the reader concerning ether side, hath ro note and consider.

Of the vvise men thus vve say.

These three sages, being principal men of their countrie, represent the vvhole state of

In Mat. 23.

11.

Princes, Kings, and Emperours, that vvvere according to the prophecies of David

Psal. 71.

Esa. 60.

and Esay to beleene in Christ, to humble them selues to his crosse, to foster, enrich,

adorne and defend his church: vvhere vpon it is also a very conuenient and agreable

Chrysost.

Theophil.

Cic. de diuina.

Plin. lib. 20.

tradition of antiquitie, and a receined opinion among the faithfull, not lacking testimonies of auncient vvriters, and much for the honor of our Sauour, that these three al-

Esther. 1. 13.
14.

Tob. 2. 15.
Ambro. 1.
offic. ca. 11.

so were Kings: to wit, ether according to the state of those countries, where the princes were Magi, & Magi the greatest about the prince: or as wereade in the scriptures, of Melchisedech King of Salem, & many other Kings that dwelt within a smal compasse: or as Iobes three frendes are called Kings. These are commonly called the three Kings of Colen, because their bodies are there, translated thither from the East countrie. Their names are said to haue bene Gaspar, Melchior, Baltasar. In these wordes thou seest (reader) vpon what ground, and with what moderation we speake of that matter, not precisely auouching them to be Kings in such sort as we commonly esteeme of that name, but after an other sort and some inferior degree. Albeit if we affirmed them to be as great monarkes as the Kinges of Fraunce or Spaine, or the great Sophie of Persia, we might so affirme for ought he bringeth to the contrarie.

But because M. W. maketh his first entrance with this matter, as though it were so absurd, let vs search out wherein lieth the great absurditie and fault committed in this note. Is it trowe you, in that we cal them Kinges, or in that we saie they were three, or in that

in that by our reporte *their names are* that the
sayd to haue bene such? If because of wife men
 the first, let him shew his reason why were kinge.
 that can be so harmful, what it ma-
 keth against the honor of Christ,
 what against the veritie of the scrip-
 tures, the faith of the church, tradi-
 tion ecclesiastical, the maners of mē,
 or any title, point or dependence of
 Christianitie, and Christian professi-
 on. The like I affirme of the second,
 the like of the thirde, the like of al
 three ioyned together. VVe cal them
 kinges, and why not? seying the scrip-
 ture wel beareth with that appellati-
 on, and the auncient fathers haue so
 called them many hundred yeres be-
 fore vve vvere borne. So Tertullian in
 his 3. booke against Marcion calleth
 them. so S. Cyprian calleth them, in
 his sermon *De baptismo et manifestatione*
Christi. And S. Chrysostom proueth
 by scripture that they vvere kinges.
 thus he writeth. *The wisemen offered*
giftes to this child Christ according as the
holy Ghost had testified before of them, saing
Esai 60. They shal come from Saba offering
gold, and frankencense, & preious stone. VVe
acknowledge that the wisemen evident-
ly fulfilled this prophecy. David quoque de
 Hh 4 his

Tertullian
 contra Mar-
 cionem. l. 3.
 Ciprian. ser.
 de Bapt.
 numer. 1.
 Chrys. hom.
 1. ex variis
 in Mat. locis

his ita testatur, psal. 71. Reges Tharsis et Insula munera offerent, Reges Arabum et Saba dona adducent. David also vvitnes- seth of these, psal. 71. The kinges of Ther- sis and the Isles shal offer gifts, The kinges of the Arabians and Saba shal bring presents.

Hier. in psa.
73.

And S. Hierom applieth that text of the psalme to them in like maner. And Tertullian against the Ievves vwho seemed vwith M. W. to enuieal this honor of Christ vvriteth thus.

Tertull. cō-
tra Iudæos
probatio.
natiuit.
Christi.

David also spake of this offring of gold vwhen he sayd, ps. 71. there shal be geuen to him of the gold of Arabia. and againe, the kinges of Arabia and Saba shal bring him gifts. Nam et magos reges serè habuit Oriens. For the East part had commonly such

Aug. ser. 43.
ad fratres in
Ere.

Claudian.
in Epigrāa.
Isidorus &
Remigius
apud D. rho.
in catena in
Mat. 2.

Theophi.
in Mat. 2.

Ansel. in
Mat. ca. 2.

Gesnerus
in Pædæstis
Vniuersa.
lib. vltimo.
tit. 2. fol. 29.

*vvise men for their kinges. S. Augustin plainly nameth them kinges. so doth Claudianus, so doth S. Isidorus, so doth S. Remigius, so doth Theophilac- tus, so do generally the writers that haue liued in the church this later 500 yeres as we learne by S. Anselme, who speaketh *De istis tribus regibus*, Of these three kinges, as of a thing most vsual & vulgar. And Conradus Gesnerus directeth you to certaine writers who haue made treatises, *De tribus Magis*, *De tribus sanctis regibus*, Of these three vvise*

wiſe men, Of theſe three holy kinges. And among theſe auncient and Catholike fathers to alleage one new, Zuinglius holdeth it as very probable that they were kinges. Thus he ſpeaketh of them, writing vpon the 2 chapter of S. Matthew. *Magi (ſaith he) ſunt ſapientes et aſtrorum et omnium rerum peritiſſimi. huiusmodi homines ferè administrationi rerum publicarum adhibuerunt gentiles.* *Magi are wiſemen ſkilful in aſtronomy and al other matters. The gentiles made ſuch men commonly gouerners of their common welthes.* After al which, for vs to cal them kinges, how can it in any ſort be hurtful or preiudicial to any truth of Chriſtian religiõ? Nay on the contrarie ſide, whoſoeuer carpeth at this, certainly he maligneth the glorie of our Sauour, he ſecretly detracteth from his honor, and maliciously pincheth and ſnarleth at the auncient and Apoſtolike church, which in this ſorte witneſſed ſuch prophecies to haue bene fulfilled.

Zuing.to. 4.
in Mat.ca. 2.

But perhaps M. W. is offended at the number of three, vwhere vpon S. Auguſtine ſo ſweetely alludeth vnto the myſtery of the Bleſſed Trinitie, and that Chriſte was King, God, and

That the
wiſe men
were three.

August. ser. 1
de epipha.
Leo sermo.
2. 3. 4. 5. 6. 8.

yet should dye as a mortal man. This is that great corruption which so greueth him. But who would be greued here at, except some detestable Arian, Trinitarian, Libertine, or Anabaptist, against whose religion only (for ought I know) that note maketh. And touching the story that they were three, S. Austin plainly affirmeth it, *Tres erant*. So saith S. Leo the Great and first of that name, about a dozen times in his sermons vpon the feast of the Epiphanie. And whereas the Euāgelist speaketh of them, not in the dual but in the plural number, *μαζοι παρευε-
ρον* fewer they could, not well be, and more we neede not to belecue, except we see more reason thē yet appeareth.

their na-
mes.

And touching the last part, v^z, *Their names are said to haue bene such*, how could vve haue spoken more moderatly? For who hath heard them called by any other names? And I suppose they were not namelesse. And if they had names, why not Gaspar, Melchior, Baltazar, rather then William, Iohn, and Thomas, or any other, that M. W. list to imagine, whereas the common opinion of our forefathers maketh for the first, no probabilistic or reason can be brought for the se-

cond. And if M. VV. belecue that the Ievvish Sinagoge erred not in continuing by tradition vvithout scripture the names of Pharaos vvicked iorc-
cers, Iannes and Mambres, vvhy thinketh he not this much more likely, that the Church vvould keepe in remembrance the names of these such excellent men, vvho vvith so great daunger came so farre to adore our Sauour in his infancie, and are called *Primitia gentium*, in vvhom the Church of the gētiles first begāne? But howvvsoeuer the exacte truth be in this case, it is a very smale point of *desperatnes* for vs to vvrite, that *their names are said to haue bene* such, & most false it is that we set this forth, as a most certaine article of the *Romane religion*: and whatsoeuer, ether in general or in special shal be obiected hereafter, in the meane season the annotation grounded vpon good reason, gathered out of the scriptures, the psalmes of Dauid, Esai, Esther, Tobias, besides other authoritie sacred and prophane, S. Ambrose S. Chrysostome, Theophilact, Cicero, and Plinie, in any iudgment (I trow) is able to coūteruaile the bare worde of so feely a man as M. VV. sheweth him self.

2.Tim.3.
v.8.

Tou-

Mat. 3. v. 1.

monastical
life.magd. cent.
5. c. 6. pag.
711.Cent. 1. li. 1.
cap. 10.
Cyrillus
in 3. ca. Mat.
Bucerus ibi.See Canis.
de verbis dei
corruptelis
lib. 1. c. 2. 3. 4

Touching S. Iohn thus we say. Mat. 3. v. 1. Desert. Of this word desert (in greeke Eremus) commeth the name Eremitages, & Eremites, that live a religious & austere life in deserts and solitarie places, by the example of S. Iohn Baptist, whom the holy doctors therefore call the prince, and as it were the author of such profession. S. Chrysost. hom. 1. in Marcum. et hom. de Io. Baptista. Hiero ad Eustach. de custod. virg. Isid. l. 2. c. 15. de diu. off. Bernardus de excel. Io. Baptista. vwhere- vwith the protestants are so offended, that they say S. Chrysost. spake rashly & vnruly. And no marueil, for vwhereas the Euangelist him- selfe in this place maketh him a perfecte pa- terne of penance and Eremitical life, for de- sert or vwildernes, for his rough and rude ap- parel, for abstaining from al delicate mea- res (according to our Sauours testimonie also of him, Mat. 11. 8. Luc. 7. 33.) they are not ashamed to peruert al vwith this straunge commentarie, that it was a desert ful of townes & villages, his garment was chalet, his meate such as the countrie gave and the people there vsed: to make him thereby but a common man lyke to the rest in his maner of lyfe: cleane against scriptures, fathers and reason. Here (Christian reader) to proue that S. Iohn was a monke, thou hast as before, reason plainly deduced out of the

the

the scriptures, thou hast the auncient fathers deducing the same with vs, S. Hierom, S. Chrysoftom, S. Isidorus, S. Bernard. Against these scriptures and auncient Doctors, thou hearest the bare word of this new Doctor, who had he euer bene a good scholer, would neuer so boldly without face or forehead haue abused thy patience, as to oppose his only word against these reasons, Doctors, and scriptures.

An easy
kind of an-
swering.

Touching the stone which is reserued at Ancona, and the comming of Elias before the day of iudgment thus we say, Of the first, *Reade a maruelous narratio in S. Augustine of one stone, that hitting the Martyr on the elbow rebounded backe to a faithfull mā that stood neere, vvho keeping & carying it vvith him, vvvas by reuelatio vvarned to leaue it at Ancona in Italie: vvhere vpo a Church or Memorie of S. Steuen vvvas there erected, and many miracles done after the said martyrs body vvvas found out, and not before. Aug. tomo 10. Ser. 38. de diuersis. in edit. Paris.* Now of al these, miracles, Church built in memory of Martyrs, Reuelations, Stone reserued, M. W. digesteth wel the rest, only he seemeth to wonder that a stone could be kept so long. As though that were

Act. 7. v. 58.

Reliques &
miracles in
the honor
of martyrs.

Hebrew. 9.
verſ. 4.

ſo wonderful a caſe, or there were not both in ſcripture, as Aarons rod and the Manna, and out of the ſcripture, as al Churches through Chriſtendome are witnes, many things preſerued as long time, far more vnlike to continue then ſtones, which may wel endure fifteene hundred yeres ſiue times told, if they be kept as wel as that at Ancona. And whatſoever fault he find in the ſtorie, let him ſcoffe at S. Auſtin who ſo ſeriously rehearſeth it, not at vs, who refer only the reader to S. Auſtin, and ſpeake neuer a worde of our ſelues.

Mat. 17. v. 11

And the like I anſwere for the ſecond, of which theſe are our wordes. *Chriſt diſtinguiſheth here plainly betwene Elias in perſon, who is yet to come before the iudgement, and betwene Elias in name, to wit, Iohn the Baptiſt, who is come already in the ſpirit and vertue of Elias. ſo that it is not Iohn Baptiſt only nor principally of who Malachie prophecieth (as our Adverſaries ſay) but Elias alſo him ſelf in perſon, which annotatiō containeth nothing els touching this point, but the very wordes of our Sauour and the prophete Malachie, That Elias ſhal come. which wordes when our Sauour ſpake, S. Iohn Baptiſt,*

tiste, who was Elias by some resemblance,
 figure, and office, was past and dead.
 This truth els where we approue by
 the authoritie of S. Aust. Tract. 4. in Ioan.
 li. 1. de pec. mer. ca. 3. and the rest of the latin
 Doctors. as S. Hierom ad Pammach. epist. 61.
 ca. 11. et in psal. 20. S. Ambr. in psal. 45.
 S. Hilar. can. 20. in Matth. Prosper. lib. vlt.
 de promiss. ca. 13. S. Greg. lib. 14. Moral. ca.
 11. et homil. 12. in Ezech. Beda. in. 9. Marci.
 The Greeke fathers also, as S. Chrysost. hom.
 58. in Matt. et hom. 4. in 2. Thess. et hom. 21.
 in Genes. et hom. 22. in epist. ad Hebr. Theo-
 philact. and Oecumen. in 17. Matth. S. Da-
 mas. lib. 4. de Orthodoxa fide. ca. 27. Final-
 ly by the vniuersal consent of al Chris-
 tians, whereof S. Austin is witnes in
 these wordes. *Heliam Thesbitem ultimo*
tempore venturum ante iudicium, celeberrimu
est in sermonibus cordibusque fidelium. That
 Elias the Thesbite shal come before the
 day of iudgement, it is a most notorious thing
 in the mouthe and hartes of faithfull men.
 And now the Prophet foretelling so,
 our Saviour affirming so, the auncient
 fathers both Greeke & Latin teaching
 so, faithfull and christian men alwaies
 beleeuing so, this is the questiō which
 I wil not dispute but leaue it at large,
 and M. W. may do wel to put it to his
 thesis

Apoc. 2. 27.
 vers. 3.

Aug. de ci-
 uit. li. 20.
 cap. 29.

Intolera-
ble bold-
nes and ar-
rogancie.

thesis of Antichrist (for they are both
iust of like probabilitie) and handle it
at the next comencemēt, v^z, whether
we must rather credite him vpon his
bare word telling vs one thing, or the
vniuersal consent of Christendome &
the primitiue Church, rising vpon the
expresse wordes of the prophete and
our Sauour him self, teaching vs the
contrarie. And these touching matters
historical, be the horrible faultes of our
Annotations, for which he accuseth vs
of *Desperatnes*, and them of such *absurdi-
tie*, that neuer anything more contaminate
and corrupt, vvas set abroad in the sight of
the vworld.

Faultes in
making ar-
guments.

Our errors in making arguments
are far more, at least in number and
shew, how soeuer they proue in sub-
stance and truth. I wil follow the or-
der begone, that is, first particularly
I wil write downe the argument
which he fathereth vpon vs, then the
reason as we gaue it out: by conference
whereof, the indifferent reader shal be
able to iudge ether of our ignorance,
or his impudencie. Thus he proce-
deth. *Wise men must needes much more ab-
horre from your religion, vwhen they shal
finde you thus to gather of the scriptures.*

Christ

Christ and Peter walked on the waters. Whit. pa. 12
Argumēt. 1.
 ergo the body of Christ may be shut up in a
 little bread. Our wordes are these. When
 not only Christ, but by his power Peter also
 walketh upon the waters, it is evident that
 he can dispose of his owne body above nature,
 & contrary to the natural conditions thereof,
 as to goe through a doore, Iohn 20. to be in
 the compasse of a little bread. Epiphanius. in
 Anchorato. Let M. Whitaker shew
 the reason why the one followeth not
 as well as the other, why he will
 more abridge Christs power, and
 bynd him to the rules of nature in the
 Sacrament, then in that miraculous
 entring to his disciples, or walking
 on the waters. A be it if he had adu-
 sedly considered the note, he might
 have perceaued the same to consist, not
 so much in our collection, as in the
 authoritie of Epiphanius, vvhom ma- Real pre-
sence.
 keth the case of Christs being in the
 Sacrament so cleare, that he account-
 eth M. VV. and his felovves for their
 inidelitie in that behalfe, reprobates
 from the face of God, and sure of eter-
 nal damnation. *Excidit a gratia et salu-*
te, in the place before quoted.

Peter walked on the waters. Ergo the Pope 2.
Mat. 14. v. 29
 of Rome hath authoritie ouer al the church.

Ii

This

Ioan. 3. v. 14

Gal. 4. d

Scripture
made ridi-
culous, whe
it commeth
to the han-
dling of
prophane
men.

Peters pri-
macy.

This application as S. Bernard and Catholike men vse it, is no more re-
prouable, then that of our Sauour, *As*
Moyſes exalted the ſerpent in the deſert, ſo
muſt the ſonne of man be exalted, Or that
of S. Paule, *Abraham had two ſonnes*
Iſmael and Iſaac, one of the bond wo-
man according to the fleſh, and one of the
free woman by promiſe. And as then he
that was borne according to the fleſh, per-
ſecuted him that was after the ſpिरितe, ſo
nowv alſo. But for a man to folovv M.
VV. example, and make Chriſt or S.
Paule to argue after his paterne thus,
The ſerpent was exalted in the de-
ſert, Ergo Chriſt muſt be hanged on
the croſſe, or, Abrahams two ſonnes
could not vvel agree, but Iſmael vex-
ed Iſaac, Ergo the Ievves muſt vex
and perſecute the Chriſtians, this in
old time vvould have bene accounted
diuinitie fit for Lucian and ſuch like
ſcorners, hovvſoeuer it be nowv vſed
of theſe newv goſpellers in great ſad-
nes. Thus ſtādeth our note. *Peter* (ſaith
S. Bernard) *vvalking vpon the vvaters,*
as Chriſt did, declared him ſelf the
only vicar of Chriſt, vvhiſh ſhould be ru-
ler not ouer one people, but ouer al. For ma-
ny vvaters are many peoples. Bernard. lib.
2. de con-

2. de considerat. ca.8. See the place, how
he deduceth from Peter the like authoritie
and iurisdiction to his successor the bishhop
of Rome.

The good Samaritane said to the host, 3.
whatsoever thou shalt supererogate, I Luc. 10. v.
will restore it to thee. ergo there are vvorkes 35.
of supererogation. This argument follow-
eth wel inough, and it is S. Augustins
conclusion, not ours. This is the anno-
tation. S. Augustine saith that the Apostle
(1. cor. 9.) according to this place did super-
erogate, that is, did more then he needed or
was bound to do, when he might haue re-
quired al duties for preaching the Gospel, but
would not. li. de op. Monach. c.5. VVhereof
it cometh, that the vvorkes vvwhich vve doe
more then precept, be called vvorkes of super-
erogation: and vvhereby it is also euident
against the Protestants, that there be such
vvorkes. See Optatus li. 6. cont. Parm. how
aply he applyeth this parable to S. Pauls
counsel of virginity (1 Cor. 7.) as to a vvorke
of supererogation.

Christ was transfigured. ergo he geueth 4.
vs his body in forme of bread and vvine. Mat. 17. v. 3.
This is M. VV. scoffing, not our argu-
ing. we only deduce hence, that
Christ may so do, as not being bound
to philosophical rules or conditions

of nature, which is cleare and manifest, not that for this cause he doth so, which is foolish and impertinent. See the first argument. Our wordes are. *Marke in this Trāfiguration many marvelous points: As, that he made not only his ovne body, vvhich then vvas mortal, but also the bodies of Moyses and Elias, the one dead, the other to die, for the time as it vv ere immortal: thereby to represent the state and glorie of his body, and his Saintes in hea- uen. By vvhich marvelous transfiguring of his body, you may the lesse marvel that he cā exhibite his body vnder the forme of bread and vvine, or other vvse as he list.*

5.
Mat. 22. v. 30
Scripture
falsified.

Saintes in heauen are like vnto Angels, because they vse not mariage. ergo they can heare the prayers of al men, & euery vvhere succour vs. This consequent consisteth of two partes, the one is, the falsificatiō of Christs reasō, the other is like falsificatiō of our argument drawen thēce. For nether Christ said, Saintes are like vnto Angels, because they vse not mariage, but contrarywile, they vse not mariage, because they are like vnto Angels: nether inferre we their abilitie of hearing or succouring vs, for that
false

false cause vvhich M. VV. assigneth, but because they are aduanced vnto the state and condition of angels as sayth our Sauour, whose office is to succour and ayde men, as in the scripture we find euery where, and the very English Communion booke doth teach and allow. The difference is as great, as if whē one argueth thus, N. is a man, therefore he hath a head: an other should inuert it after this sort, N. hath a head, therefore he is a man. The first is true, as any may perceauē. the second is false, as whereby an asse or a goose is proued to be a man. This is our note. *As Christ proueth here, that in heauen they nether marry nor are married, because there they shal be as Angels: by the very same reason, is proued, that Saints may heare our prayers and helpe vs, be they neere or faire of, because the Angels do so, and in euery moment are present vvhē they list, and neede not to be neere vs, vvhē they heare or helpe vs.*

Communi⁶
booke, in
the collect
of Michel-
mas day.

The Saints
heare our
prayers.

Ioseph vvrapped Christs body in sinder. ergo Christs body on the altar must be layd in pure linnen. I know not what M. W. disliketh in this argument, whether

6.
Mat. 27. v. 59

the real presence of the same body on the altar, which vvas in the sepulcher, or the linnen vsed at the altar, as it was in the sepulcher, or the relation from one to the other. Because each part is warranted in the Annotation by sufficient authoritie, I thinke it needeles to adde any more, vnail I better know the pointe whereat he is offended. This is the note. *This honour and duty done to Christs body being dead, vvas maruelous grateful and meritorious. And this vwrapping of it in cleane sindon may signifie by S. Hierom, that the body of our Lord is to be vwrapped not in gold, pretious stones, and silke, but in pure linnen. And so in the vvhole Church it is obserued by S. Siluesters constitutiō, that the Corporal vvhervpon our Lordes body lieth on the altar, must be pure and plaine linnen.*

S. Hiero. in
hunc locum

Te. I. Conc.

The vvomē came to behold the sepulcher.

7.
Mat. 28. v. 1.

Ergo novv vve must goe in pilgrimage to the holy sepulcher. If M. VV. enforce the word, must, as it seemeth, we confesse the argument foloweth not, and the argument so, is of his owne deuising, not of ours. For we bind not, nor enforce any man by this example, but they that list, may tary at home, and take their ease. Mary waying that du-

Pilgrimage
to holy places.

tie of

tie of visiting such holy places in it
 self, without constrayning or binding
 any to it of necessitie, then presuppo-
 sing this to be wel done by these holy
 womē, the reason foloweth wel thēce,
 to approue the like deuotion of Chri-
 stian people now. And this deduction
 is iustified by S. Hierom and the vni-
 uersal consent of Christendome in
 his time. The wordes of the note are.
*The deuoute women came to visite our Sa-
 uiours Sepulcher, and for their deuotion first
 deserued to knowv the Resurrection, and
 so see him risen. The honour of vvhich Se-
 pulcher and of the pilgrimage therevnto in
 the primitive Church, S. Hierom declareth in
 these vvordes. The Iewes sometime honoured
 Sācta Sanctorū, because there vvore the Che-
 rubs, & the Propitiatorie, and the Arke of
 the Testament, Manna, Aarons rodde, & the
 golden altar. Doth not the Sepulcher of our
 lord seeme to thee more honorable? vvhich
 as often as vve enter into so often do vve see
 our Saviour lye in the sindon: and stayng
 there a vvhile, vve see the Angel againe
 sitte at his feete, and at his head the napkin
 vvrapped together. The glorie of vvhose Se-
 pulcher, vve knowv vv as long prophecied
 before Ioseph hevvved it out, by Esay sayng.
 And his rest shal be honour: to vv it, be-*

In epist. 17.
 Paul. & Eust.
 ad Marcell.
 tom. 1.

Esai. 55.

cause the place of our Lordes buriall should be honoured of al men. And at this present, notwithstanding the Turkes dominion, yet doe the religious Christian Catholike men by Gods mightie providence keepe the holy sepulcher, vvhib is vvthin a good Church, and Christians come out of al the vvorld in Pilgrimage to it.

8.

Mar. 16. v. 12

Christ body
vnder di-
uers formes

Christ appeared to the two disciples in an other forme . ergo he is in the sacrament in forme of bread . This is of like qualitie vvith the fourth, & needeth no farther ansvvere . The vvordes are . Christ though he haue but one corporal shape, natural to his person, yet by his omn potencie he may be in vvhatsoeuer forme, and appeare in the likenesse of any other man or creature, as he list. Therefore let no man thinke it strange, that he may be vnder the forme of bread in the B Sacrament.

9.

Mar. 7. v. 34.

Christ to the man dumb and deafe sayd, Ephpheta. ergo exorcisme is to be vsed, & the same vvordes to be recited in baptisme. This ergo, is as wise as many of the rest, for absolutely no more necessarie it is to vse, Ephpheta, in baptisme because Christ so spake, then it is to vse, Eli Eli Lāmazabachthani, which Christ spake as wel as the other. Argument we make none, but only we note out of S. Ambrose

broſe, that the auncient and primitiue Church, which beſt knew which wordes & actions of Chriſt were imitable, which were not, that Church retained this word & other ceremonies vſed by our Sauour. As alſo the ſame Church vniuerſally vſed, *Exorcisme*, as witneſſeth S. Auſtin, which he calleth, *Traditionem veuſtiſſimam, antiquiſſimam, undatiſſimam, in Eccleſia toto orbe diffuſa.* A tradition moſt olde and auncient, and moſt grounded in the Church diſperſed through the vvhole vvorld. Our vvords are. The Church doth moſt godly imitate & vſeth ſe very vvordes and ceremonies of our Sauour in the *Exorcismes* before baptiſmes, to the healing of their ſoules that are to be baptiſed, as Chriſt heare healed the bodily infirmitie and the diſeaſe of the ſoule together. *Ambr. lib. 1. de Sacram. ca. 1.*

Aug. de Ec-
cleſiaſticis
dogma. c. 37
Idem de nu-
ptiis. & con-
cupiſcentia.
lib. 2. ca. 18.
& 29.

Exorcismes
and other
ceremonies
in baptiſme

Luke the Euangelist vſed a familiar preface. ergo the author of the ſecond booke of the Machabees might deſire pardon and excuſe his ſlenderneſſe, and yet his vvritings be Canonical. This argument foloweth wel. & M. VV. wil make many worſe before he make one better, if he take and waigh the word and reaſon as they are deliuered in the Annotation. For it doth derogate as much frō the maieſtie

IO.

Luc. 1. v. 3.

of the holy Ghost to vse humane helpes in searching out the truth, as to craue pardon for the stile and maner of writing. And if you wil applie this note to that argumēt made against the Machabees, and so much vaunted of by your deereſt brother in Chriſt. M. VV. Charke in the Towre, you ſhal finde the caſe to be like, and both S. Luke and the Machabees, touching your cenſure to ſtād vpon one ground. Thus vrgeth he there. *The vvriters of ſcripture aſke not any pardon ether for the matter or for the maner. Againe, Vvhatſoener is the vvord of the holy Ghost nether doth aſke, nor doth neede pardon in any reſpect. Againe, The holy Ghost neuer aſketh pardon of man for any thing he doth, for that vvere to bring God vnder man & make the ſpirit of God ſubiect to the allowvance or diſallowvance of ſinful fleſh.* And may not al this as wel be applied againſt S. Luke? The holy Ghost is not ignorant, ſo as he needeth to runne to ſinful fleſh, thence to learne what Chriſt did. The holy Ghost can of him ſelf teach his Euangelistes and craueth not help of mortal mā &c. And therfore S. Luke writeth not of the holy Ghost, when he profeſſeth him ſelf to write by humane ayde & diligence.

Much

Page 3.

In the 4.
daies conference.
The prote-
ſtants rea-
ſon againſt
the Macha-
bees, is as
forcible a-
gainſt S. Lu-
kes goſpel.

Much more these reasons take frō
 vs many entier epistles of S. Paule. For
 what shal we iudge of the epistle to the
 Romanes? *Audacius autem scripsi vobis*
fratres ex parte. I haue vvritten to you bre-
thren more boldly in some part. what is
 this but an excuse, a very crauing of
 pardon? So to the Corinthians. *And I*
vvas vvith you in infirmitie, & feare, and
much trembling. Is the holy Ghost in in-
 firmitie? in feare? doth the holy Ghost
 tremble? After, he desireth them, *To*
beare vvith some litle of his folye. That I
speake I speake not according to God, but as
it vvere in foolishnes. because many glerye
according to the flesb, I also vvil glorye,
Factus sum insipiens, vos me coegistis. I am
 become foolish, you haue cōpelled me. Such
 places many we fynde in S. Paules
 epistles, which if some man like M.W.
 and M Charke should applye to the
 holy Ghost, and aske whether the ho-
 ly Ghost could do this or that, could
 glorye, could bragge, could speake not
 according to God, could be foolish,
 the partie so arguing should proue
 him self litle better then a foole, & yet
 the argument is as pithy and wise
 as this against the Machabees. And I
 much muse, whether it is not more a-
 gainst

More argu-
 ments of
 humane spi-
 rit in S. Pau-
 les epistles
 the in the
 booke of
 Machabees.
 Rom. 15. v.

15.

1. Cor. 2. v. 3

Ibi. c. 11. v. 2.

17.

Ib. c. 12. v. 11

Rom. 15. v.
30.

2. Cor. 6. 11.
Ephe. 6. 19.
Colos. 4. 3.
Thes. 5. 25.

Sacred wri-
ters and ho-
ly Councels.

gainst the honor of the holy Ghost, to
crave the prayers of sinful flesh, which im-
plieth some feare of falling & humane
imbecillitie, then to excuse the maner
of the stile and writing, and in that re-
spect Craue pardon of sinful flesh, which
is a thing of farre lesse preiudice. And
yet this doth the Spirite of God al-
most in euery epistle of S. Paule, to
the Romanes, to the Corinthians, to
the Ephesians, to the Colossians, to
the Thessalonians, &c. Thus standeth
the note. *Hereby vve see, that though the
Holy Ghost ruled the penne of holy vvriters
that they might not erre, yet did they vse hu-
mane meanes to search out and find the
truth of the things they vvrote of. Euen so
doe Councels, and the President of them, Gods
vicar, discusse and examine al causes by hu-
mane meanes, the assistance of the Holy Ghost
concurring and directing them into al truth,
according to Christes promise, 10. 16. 13: as in
the very first Councel of the Apostles them-
selues at Hierusalē is manifest. Act. 15, 7. and
28. Againe here vve haue a familiar pre-
face of the Author as to his frende, or to
euery godly Reader (signified by Theophi-
lus) concerning the cause and purpose and
maner of his vvriting, and yet the very
same is confessed Scripture, vvith the vvhole
booke*

booke folovving. Maruel not then if the author of the second booke of the Machabees vse the like humane speeches both at the beginning and in the later end, nether do thou therefore reiect the booke for no Scripture, as our heretikes doe: or not thinke him a sacred vvriter.

the second booke of the Machabees.

1. Mach. 2. & 15.

The Angel vvissbeth wel to mē of good vvill, that is, those vvhom God embraceth vvith his grace and mercy. ergo men haue free vvill.

II.

Luc. 2. v. 14.

This is M.

W. glose

added to the text.

By this example a man may see what difference is betwene the old Gospel and the new. If the wordes were leaite as in the old tyme they were read and vnderstoode, the consequent of this reason would haue held, and so S. Augustine gathered whom we alleage. But taking the word and sense as M. W. deliuereth it, nether S. Augustine nor any other sober man did or would euer haue inferred such a consequent. Our words are. *The birth of Christ geneth not peace of minde or saluation but to such as be of good vvill, because he vvorketh not our good against our vvilles, but our vvilles concurring.* August. quæst. ad Simplic. li. I. q. 2. rom. 4.

Free wil.

Christ vvient into Peters shippe. ergo the vvhole church is Peters shippe. This is of like qualitie with the second before noted.

Luc. 5. v. 5.

The Catho-
like Church
Peters ship.

Gregor. in
Iob. li. 17. c.
14.

See S. Amb.
in Luc lib. 4
cap. 5.
Aug. quaest.
euāg. l. 2. c. 2
Bed. in Luc.
cap. 5.

noted. It is only an allegory aptly and truly declared, the substance whereof is vsual among the auncient fathers, who cal many times the Catholike church by the name of Peters shipp. And touching this special place, S. Gregorie maketh no question, but Christ so signified by this fact when he made choyse to enter into that shippe. Thus he writeth. *Iesus ascended into Peters ship &c. sitting there he preached to the multitudes. Per nauem Petri, quid aliud quam commissa Petro ecclesia designatur? By Peters shippe what els is signified, but the church, which was committed to Peter? To like purpose vpo the same place writeth S. Ambrose, S. Augustine, & S. Bede. The wordes of our annotation are these. It is purposely expressed that there were two shippes, & that one of them was Peters, and that Christ went into that one, and sate downe in it, and that sitting he taught out of that shippe: no doubt to signifie the church resembled by Peters ship, and that in it is the chayre of Christ, and only true preaching.*

13. Barnabas laid downe the price of his
A. 4. v. 37. land at the Apostles feet. ergo we must
kisse the Popes feet. If the Apostle S. Pe-
ter had not before told vs that heretiks

in the later daies especially should be
Illusores, mockers, and the Prophete Da-
 uid named their general profession,
a Chayre or schoole of scorners, Cathedra
irrisorum, we might by our owne expe-
 rience haue learned thus much of the
 Protestant writers of our time, who
 by this feate among the popular haue
 brought into contempt the grauest
 partes of Christian religion, and haue
 much shaken the obedience due both
 to spiritual and ciuil magistrates.

2. Pet. 3. v. 3.

Psal. 2.

Heretikes
 generally
 geuen to
 scorning &
 mocking.

By this chiefly the Lutherans refel
 the article of Christes Ascension and
 being in heauen, as we see in Brétius.
 By this the Zuinglians refute Christs
 descēding into hel, as we see in maister
 Carlile, and disproue the real pre-
 sence, whereof their common prea-
 chings and writings are witnes. By
 this as a very plausible meane the
 Germane ministers stirred the people
 against their Emperour Charles the fift
 as vve reade in Sleidan. And how
 like M. W. is vnto them for his smale
 talent, by most of these his merie con-
 clusions it appeareth. In this present,
 how far his vnreasonable collection
 differeth from our reasonable admo-
 nition, the discrete reader may easely
 iudge.

Vide Bren-
 tium contra
 Bullinger.
 de mansio-
 nibus in
 celo. anno
 1561. fol. 23.
 23. 35.
 Carlile in
 his booke
 that Christ
 descended
 not into
 hel. fol. 35.
 36, 37, 38. &
 96, 97, 98.

Sleid. li. 37.
 pa. 313.

4. Reg. 4. v.
37.

Luc. 8. v. 47.
Luc. 7. v. 38.

iudge. Our vvordes are, Barnabas as the rest, did not only giue his goods as in vulgar aimes, but in al humble and reuerent maner as things dedicated to God, he layed the downe at the Apostles holy feete, as S. Luke alwaies expresseth, and gaue them not into their hands. The Sunamite sel downe and embraced Eliseus feete. Many that asked benefites of Christ (as the woman sick of the bloody fluxe) sel downe at his feete, and Marie kissed his feete. Such are signes of due reuerence done both to Christ and to other sacred persons, ether Prophetes, Apostles, Popes, or other representing his person in earth. See in S. Hierom of Epiphanus Bis hop in Cypres, howv the people of Hierusalem of al sortes flocked together vnto him, offering their children (to take his blessing) kissing his feete, plucking the hemmes of his garment, so that he could not moue for the throng. Ep: 61: cap. 4. cont. error. 10. Hierosol.

14.
Act. 8. v. 27.

The Eunuch of the Quene of Aethiopia, came to Hierusalem to vvorship. and pilgrimages to holy places are acceptable to God. why this reason should not be allowable, I can not geffe. The Eunuch came a long iourney frō Aethiopia to Hierusalem there to worshippe God, and is commended for so doing. therefore if

If we goe in like maner to Rome or Hierusalē for like cause, we are not to be blamed. where is the dissimilitude? whence riseth the inequality? what part is there not answerable? that man to vs, his fact to ours, his intention to ours, the beginning, continuance and ende, proportionable to ours, euery part and parcel of his doing, fully resembled in ours. If M.W. haue any hid imagination which we can not reach vnto, let him imparte it, & we wil frame him a reasonable answer. The marginal note vpon the wordes of S. Luke is this. *Note that this AEthiopian came to Hierusalem to adore, that is, in pilgrimage. Whereby vve may learne that it is an acceptable act of religion, to go from home to places of greater deuotion and sanctification.*

pilgrimage
to holy places.

To Christ is geuen a name aboue al names, 15.
that in the name of Iesus, al knees should bow. Ergo so oft as vve beare the name of Iesus, vve must put of our cappes and make curtesy. For confirmation of this ergo, I send M. W. to M. D. Whitg. who wil ease me of some labour in this behalfe. He telleth him, *That this gesture of capping and kneeling at the name of Iesus, hath continued in the Church many hun-*

Phil. 2. v. 10.

D. Whit. de
fent. traet.
21. c. 7. p. 2.
742.

Kk

dred

M. W. maketh
parte with
Iewes and
Infidels a-
gainst Chris-
tians.

Why Chris-
tians do ho-
nour at the
name of Ie-
sus.

The Protec-
tantes vse
more deuot-
ion, and
yelde more
reuerence
to the pic-
tur of a dog
and a lyon,
then to the
name, image
or crosse of
Christ.

dred yerres, & yeldeth this reaso^r thereof,
that the Christians to signifie their faith in
Iesus and their obedience vnto him, and to
confute by open gesture the vicked opinion
of the Iewes and other infidels (vvhomost
abhorred that name) vsed to do bodily
reuerence at al times vhen they heard the
name of Iesus, but specially vhen the gospel
was read, vvhich contained that glad ti-
dings of saluation, vvhich is procured vnto
man by Christ Iesus, vvherevpon also he is
called Iesus, that is a Saviour. Hercof he
inferreth, Nether cā it be against Christia-
nitie to shew bodily reuerence, vvhē he is
named, by vvhom not only al the spiritual
enemies of mankind are subdued, but also
the faithful be made partakers of the king-
dome of heauen. Thus far he. Now if we
shal ioyne to this reason, the reason
geuen in the Annotarion, that the
Protestants gladly yelde this honour
of cap and curtesie to the letters, ma-
ces, name, seale, leate, and very many
other things hauing any relation or
dependence of the Q. maiestie, of
these two thus conferred together, we
shal find this to folow, and be a very
good consequent. M. VV. yeldeth
lesse honour and reuerence to the
name and crosse of Christ, then he
doth

doth to the name and so many base signes appertaining to a temporal prince : E. go M. VV. is a very Atheist, one that maketh no account of Christ. This is the note. Name of Iesus.)

By the like wickednes they charge the faithfull people for capping or kneeling when they heare the name of Iesus. As though they worshipped not our Lord God therein, but the syllables, or letters, or other material elements whereof the word written or spoken consisteth, and al this, by sophistications to draw the people from due honour and devotion toward Christ Iesus, which is Satans drift by putting scruples into simple mens mindes about his sacraments, his saints, his Crosse, his name, his image, & such like, to abolish al true religion out of the world, and to make them plaine Atheists. But the Church knoweth Satans cogitations, and therefore by the scriptures and reason, vvaarranteth and teacheth al her children to do reuerence when so euer Iesus is named. because Catholikes do not honour these things nor count them holy, for their matter, colour, sound, and syllables, but for the respect and relation they haue to our sauour, bringing vs to the remembrance and apprehension of Christ, by sight, hearing, or vse of the same signes. Els why make

The protestants will haue no reuerence done at the name of Iesus.

How Catholikes honour the name of Iesus, and other things pertaining to him.

we not reverence at the name of Iesus the sonne of Sirach, as wel as of Iesus Christ? And it is a pittyful case to see these prophane subtelties of Heretikes to take place in religion, which were ridiculous in al other trade of life. When we heare our Prince or Soueraine named, we may without these scruples doe obeisance, but towarde Christ it must be superstitious.

These be the arguments, which he saith are of our making, how truely, thou maist now iudge. To speake of them more at large and in special, ech one contayning so diuers matter, of Praying to Sainctes, of the Real presence, of Peters primacie, of Pilgrimage, of Canonical scriptures &c. would amount to a great volume. Touching these and the like, because it is growen now of late to a common veyne in writing and preaching, thus much wil I say in general, that M. VV. and his felowes in making such sporting conclusions, First, shew themselves as ignorant in diuinitie as may be, for so much as hereby they geue forth plaine signification, that they know not the first rule, or principle of Christian religion, they know not what Christian faith meaneth. Secondly,

darely, that by so doing, they instruct their scholars and auditors to make a mocke of Christ and his gospel, and to scoffe at euery part of Christianitie. Both these I wil ioyntly declare in a few lines. Note thou therefore (good reader) that Christian faith, and the articles thereof are of this propertie and nature, that they cannot be concluded or proued by any manifest rules of natural wisdom and reason, as we find in other sciences, Geometrie, Philosophie, Law &c. but they rest only vpon the authoritie of Christ our Sauour and his Apostles, who first deliuered them vnto vs. For as the Apostle teacheth, *Fides est substantia rerum sperandarum, argumentum non apparentium.* Faith is the substance or subsistence and foundation of things hoped, the argument or sure perswasion of things not appearing to sense, or reason, or humane discourse. As for example. we beleue the resurrection of our bodies, not because it can be confirmed by any philosophical or logical demonstration, (for if it could be so, then were it not properly an article of faith) but because Christ and his Apostles so taught. This being the ground and essential

Wherevnto the Protestants tend by such ridiculous conclusions.

Heb. 1. v. 1.

ibid. c. 11. v. 1.
Rom. 8. v. 24

The true nature of Christian faith.

Essential forme of faith, and of euery
 parte thereof, because men are hardly
 moued to beleue things so vnproba-
 ble, so far beyond reason, and against
 cōmon sense, the office of Diuines is
 by comparing these articles with o-
 ther workes of God, ether in the cre-
 ation of the world or redemption of
 the same, to declare that these are not
 so vnpossible or vncredible as men
 imagine, but such as God hath done
 the like in many other, and therefore
 may also in this present. So our Sau-
 our disputed against the Sadduces.
Erratis non scientes scripturas, neque virtu-
tem dei &c. You erre not knowing the scrip-
 tures, nor the power of God. And concer-
 ning the resurrection of the dead, haue you
 not read that which was spoken of God,
 saying I am the God of Abraham, and the
 God of Isaac, and the God of Iacob? In
 which wordes are contained 2 or 3 ar-
 guments to proue the resurrection.
 One, that God can do it, because he is
 of such power. An other, that it is
 not vnlikely but he wil do it, because
 he cometh towardes the dead, things as
 hard & vnprobable as that, v^z. that he
 protecteth, sustaineeth, and preserueth
 them as their God and Sauour, and
 in

Marc. 11.
 Mat. 22.

in that sense is called the God of Abraham, Isaac, & Jacob, many hundred yeeres after their death. Nether of which argumētes for al that, proueth directly that the dead shal rise, but that dependeth only vpon the wil and word of God reuealed in the scriptures, which our Sauour doth first of al insinuate.

After like maner disputeth S. Paule in his epistle to the Corinthians. *If the dead rise not againe, then in vaine is our preaching, then in vaine is your faith, then are vve the most miserable men that liue, then nether Christ is risen. As the graine which is sown in the earth, dieth first before it rise againe vvith such fruit and commoditie as vve see, so is it in the resurrection of our flesh.* In al which argumēt there is no one that conuniceth necessarily, no nor that which is the principal; *Christ is risen, therefore vve shal rise,* because true it is, wel might Christ rise, though we neuer rise, as he truely was crucified and descended into hel, as we by Gods grace shal neuer. But the veritie of this pointe being first planted in the harts of Christian men by Christs teaching and doctrine, then afterwar- des these reasons are good motiues to declare, that the resurrection standeth

1. Cor. 15.

How S. Paul.
proueth the
resurrection
Cor. 15.

wel with Gods prouidēce, his iustice, his mercy, his other woikes in creating or redeeming of the world.

The like is to be said of that, where-with M.W. maketh most sport, I meane the real presence. which if any man would directly proue by one of M.W. arguments, as, *Christ vvas transfigured. Ergo he genereth vs his body in bread & wine*, he maketh as blynd an argumēt as did a famous English preacher, vwho in great sadnes would proue the English Cōmunion booke to be good, because in our Creede we are bound to beleue not the Masse, but *The communion*, of Saintes. Or as did an other of like vocation, then a preacher, afterward a Doctor, vwho felt him self much troubled in conscience, and almost perswaded that the masse was found in many places of scripture, because in many subscriptions of S. Paules epistles he found written, *Missa est Corinthe, Missa est Philippis, Missa est Roma, Missa est Athenis, Missa est Nicopoli*. But no Catholike man was euer so mad, as from Christs transfiguration to deduce such an *Ergo*: and absolutely as vvell he might infer, ergo he is in euery chesse, in euery chamber, in euery

tree, in euery mountaine, in euery peece of bread in the vworld. But thus to iangle, is for Lucianes & hickscorners, it is not for Diuines. Thus far only we appye such reasons. First grounding our faith simply vpon our Sauours wordes declared by the vni forme consent of three Euangelists & S.Paule, and interpreted by the vniuersal consent of Christs Catholike church in al times and ages: because we find certaine carnal and fleshy mē, lead by reason and sense and humane conceite, offended at this article, vpon pretence of philosophical rules, of natural qualities, of mathematical dimensions, as we see by M.VV. we supposing that they be not plaine Atheists (wherein perhaps sometimes we are much deceaued, for D.Whitegift telleth vs that the English Church, is now full of such) by declaration and comparison of other things which they professe to holde and belecue, shew them that this is not so vnpossible, or so vncredib'le, or so vnlikely as they pretēd, whereas some other points they retaine as far aboue reason as this. And thus far forth we applye Christs transfiguration, Christs walking vpon the wa-

How one part or article of faith, is applied to the confirmation of another.

Before pa.
177. 178.

Whitg. de-
fence against
M. Car. Trac
3.c.6. §.4.

ters, his entring vnto his disciples the doores being shut &c. to declare that his body is not bound to those general rules, which nature and reason hath appointed to common bodies, and on vvhich is founded the greatest part of the Zuinglian Diuinitie. And therefore as in the first, if a man would haue brought Christs or S. Paules reasons to M. VVhitakers *ergo*, as thus:

God is omnipotent. Ergo the dead shal rise.

God is the God of Abraham, of Isaac, and Iacob. Ergo the dead shal rise.

Christ is risen againe. Ergo the dead shal rise.

The Apostles were not miserable fooles. Ergo the dead shal rise.

Their preaching was not in vaine. Ergo the dead shal rise.

The husband man soweth corne, and it dieth before it bringeth forth fruite. Ergo the dead shal rise.

As I say any man framing these arguments of Christs and S. Paules wordes, were he an Ethnike, had plaid the ignorant soole, if he bare the name of a Christian, had plaid the part of a wicked caytife, and an Atheist: because true it is, euery article of

OUR

The English
Writers
teach the
way to
scorne al
Christian
religion.

our faith is in this sort subiect to
 scorne and irrisiō: so M. W. in this
 case folowing the like example, must
 needes before God and man sustaine a
 hard iudgement. And therefore if he
 shal be disposed hereafter to write
 more bookes, I woud wish him to
 leaue this apish tricke which he hath
 learned of M. Iewel, who notwithstanding
 got smal honour thereby. and
 surely if the matter were correspon-
 dent, such kinde of iesting would bet-
 ter become some merie fellow making
 sport vpon a stage, with a furred hood
 & a woodde dagger, the ether a learned
 bishop, such as M. Iewel tooke him-
 selfe to be, or a profound Reader of
 diuinitie, as I thinke M.W. would g'ad-
 ly be accounted.

M. Iewel
 thorough-
 out his first
 booke a-
 gainst D.
 Harding.

And whereas next he saith. *Quando*
has nouorum magistrorum &c. when vwise
 men shal heare these interpretations & ar-
 guments of these new masters, if there be
 left in them any sense, I wil not say of the
 holy Ghost, but of common iudgment, they
 can not thinke a religion builded vpon these
 grounds, to be firme, assured, and better then
 al other, I answere, first, that he much
 deceaueth him selfe, when he calleth
 these the interpretations of new mas-
 ters.

Page 31.

Pag. 114.
Annot. in
Mat. cap. 10.
7. 12.

The anti-
quitie of
the Protest-
tant church

Haddon in
his epist.
contra Oso-
rium,

ters, as he doth likewise after in his Anichristian booke where he saith, *Novi Theologi Rhemenses &c. The new Divines of Rhemes teach that the bishops blessing taketh away venial sinnes, where as we speake not so of our selues, but vpon warrant of an old Diuine of Milan, euen S. Ambrose whom there we cite. And here excepting the places where we vrg the very text of the Euangelist, euery one of the other is the interpretation of old and auncient fathers, of S. Epiphanius, S. Ambrose, S. Hierom, S. Austin, S. Chrysostom, S. Siluester, &c. And if these be new maisters, I maruel who be old? belike M. Iewel, M. Horne, M. Fulke, M. Keltridge, M. Charke, and such vworthie doctors of your old congregation, vvhich novv growveth vvel to fiftie yeres standing, if I misrecken not my selfe. For M. D. Haddon a fevv yeres sithence, in his answer to Oso-rius made greate vaunt, that then your gospel had continued about thirtie yeres (abating from that count 6 yeres) *Annos plusquam triginta, excepto sexennii turbulentissimo tempore.* And therefore belike novv it is come to a goodly and a reuerend antiquitie.*

But

But as auncient as it is, many a good man liueth who knew when it was not begotten, and may liue ful wel, til it be againe dead and rotten.

Then vvhetheras you affirme our religion to be built vpon these grounds, you folovv but the cōmon vayne of your felowes, that is, to belye vs: sauing that you haue gotten perhaps a deeper habite therein, thorough to much imitation of M. Iewel. In this very kinde S. Austin complaineth that he was much iniured by the heretikes of his time, & so doth Luther that he vvas vexed by the heretikes of his age. vvhose authoritie I had rather vse to you then S. Austins, because you seeme to honour him more, & esteeme him for an old father, reiecting S. Austin amongst the new maisters. Thus saith Luther to Zuinglius and Oecolampadius & the rest of that sect, & thus he requesteth of them, as we request of you being of the same order. *Obsecramus* (saith he) *& obtestamur vos Sacramentarios, &c.* We desire and beseech you *Sacramentarios*, if hereafter you vvil needes rayle against the Lutherans or new papists as you cal vs, yet abstaine from lying, and fayne not, nether vwrite of vs othervvise

Aug. de
nupt. et con-
cupis. lib. 5.
cap. 31.

Luth. to. 7.
defens. ver-
borū cōtra
fol. 400.

De bacchari

The Zuinglians notable liers.

then

then vve publicly professe & teach. Nam ex his quæ iam diximus, patet nos non ita docere, vt hætenus de nobis impudentissimè mentiti estis. For by that vvhich hath bene spoken, it is cleare that vve teach not so, as hitherto you haue most impudently belyed vs.

So Luther of the Zuinglians. & we leauing Luthers termes to him selfe, request the like of our aduersaries. If they tel vs of any fault cõmitted in the handling of Gods mysteries, we are ready to acknowlegde and amend the same. If we defend any point of doctrine erroneous in their iudgement, let them refel it by Theological argument, by Scriptures, Fathers, Councils, or real & grounded vpon them, and vve are in quiet and orderly sort either to yeld to them, or shew them their ouersight. If they fal to scoffing & scorning, and making ridiculous & boysh arguments of their owne, & then shew their profound wisdom in cõfuting the same, and withal crye out vpon the Importunitie, and Desperatnes of the papistes, as we can not but tel them of their peeuishnes, and laugh at such miserable shifts, so we dare assure them that the wise wil neuer be moued to like

The pitiful
shiftes of
our aduer-
saries.

like wel of their ruinous gospel, thorough such iesting trickes most vnfit for Diuines, & which are able to quayle and dilgrace a good cause, though it stooode vpon better grounds the their gospel yet doth, or (I hope) euer shal

CHAP. XVII

Of certaine blasphemies contained in the Annotations.

As good orators according to the rules of their art, reserve some chief and principal arguments vnto the end, of purpose at parting to leaue a deepe impressiō in the minde of their auditors: so doth M. VV. in this his inuectiue against vs. And increasing somewhat his accustomed style, declaimeth terribly and laieth to our charge, not errors, or ouersights, or meane corruptions, as are our leauing the latin and folowing the greeke, but horrible crimes, euen blsaphemies, & blasphemies intolerable. He presuposeth that wise men are somewhat moued by such reasons and perswasions

ONS

ons as he hath vsed hetherto, But it
 Pag. 23. must needs be (aith he) that wise men
 will be moved much more when they con-
 sider the intolerable blasphemie of certaine
 places. For answer wherevnto, we craue
 no pardon of him, or the reader. But
 if he proue his accusatiō, let vs sustaine
 that iudgement, as by the law of God
 and man, to such Intolerable blasphemers
 is due. Only of the reader we request
 indifferent audience, and then we
 doubt not but this storme and tempest
 wil passe without any damage, as qui-
 etly as the rest.

Hebr. 7.
 v. 17.

The first
 blasphemy

The first blasphemie is this. The
 Apostle compareth together Christs priest-
 hood and the priesthood of Melchisedech in
 the epistle to the Hebrewes, where he maketh
 no mention at al of bread or wine, in which
 notwithstanding they will Christ chiefly
 to haue bene like to Melchisedech. Here these
 men write flatly, that of al those things
 which are proposed by the Apostle, it follow-
 eth not that Christs priesthood is eternal, and
 therefore that properly Christ is a priest after
 the order of Melchisedech, because he in-
 stituted a sacrifice of his body to be conti-
 nued for euer of his priests. But this which
 was principal, the Apostle in that disputa-
 tion omitted, and brought those things
 which

which proue not that which he meant to proue. But vvherein Christ vvas principally like vnto Melchisedech, that must be learned not of the Apostle but of the Fathers, vvhoe haue vvvritten far more aply and properly of Christs eternal priesthod then did the Apostle. Of this he concludeth. If they feare not to find some fault in the Apostle, and reprehend the holy ghost him selfe, is it maruile if our doctrine displease them? Thus M. VV. which if it be true, if we thus disgrace the Apostle, if we say he goeth about to proue a thing and proueth it not, if we refuse to be taught of him, and prefer the Fathers before him, finally if we controle him so singular an instrument of the holy Ghost, and reprehend the holy Ghost him selfe, I can not blame M. W. if he crie out *Intolerable blasphemie*. But if these things be so far of from all the vv of truth, that there is no colour or pretence of so vnmeasurable lying, vvhat should a man say, but shame to the deuil and his ministers, vvho nowv are grovvē to such a passing impudencie. that so they may haue licence to lye, th y care not howv grossly and palpably they lye, though they be takē with the maner, though it presently turne

The answer.

Lye vpo lye

3. Pauls e-
pistle to the
hebrewes
reieced by
the prote-
stants.

Before pag.
414.
1. Cor. 3. v. 12

Bible of the
yere 1579.
in the pre-
face of this
epistle.

How Christ
is a priest
for euer.

to their ovvne shame, though the lyes
which they inuent of others, be most e-
uidently, and in truth only verified of
them selues. For vvho but they thus
disgrace this Apostle, and that in this
epistle? vvho but they find fault vvith
the vvriter and reprehend the holy
Ghost, bearing vs in hand that this
vvriting much differeth from other
scriptures, much from Christs prea-
ching and the other Apostles, & there-
fore is to be reckened *Pro stipulis*, For stub-
ble, good for nothing els but for the fi-
er, for this vvould they signifie by
that contemptible phraze. And do not
our english translators them selues in
their Testaments leaue out S. Pauls
name in this epistle, and plainly say *It*
is not like that euer he was the author of it?
But let this passe. vve vvil not vse this
kinde of defence. our vvords and say-
ings defend them selues sufficiently.
The vvords of vvwhich he gathereth
this *Intolerable blasphemie*, stand thus,
Heb. 7. v. 17. *A priest for euer. Christ is*
not called a Priest for euer, only for that his
person is eternal, or for that he sitteth on the
right hand of God, and perpetually praieth
or maketh intercession for vs, or for that the
effect of his death is everlasting: for al this
proueth

proueth not that in proper signification his Priesthod is perpetual: but according to the iudgment of al the fathers groundd vpon this deepe and diuine discourse of S. Paule, and vpon the very nature, definition, and propriety of Priesthod, and the excellent act & order of Melchisedec, and the state of the new law, he is a Priest for euer according to Melchisedecks order, specially in respect of the sacrifice of his holy body and bloud, instituted at his last supper, and executed by his commission, commaundement, and perpetual concurrence vvith his priests, in the formes of bread and vvine, in vvwhich things only the sayd high Priest Melchisedec did sacrifice. For though S. Paule make no expresse mention hereof because of the depth of the mysterie, and their incredulitie or feeblenesse to vvhom he vvrote: yet it is euident in the iudgment of al the learned fathers (vvithout exception) that euer vvrote either vpon this epistle, or vpon the 14 of Genesis, or the psalme 109, or by occasion haue treated of the sacrifice of the altar, that the eternitie and proper act of Christs priesthod, and consequently the immutability of the new law, consisteth in the perpetual offering of Christs body and bloud in the Church.

Christs eternal priest-
hod consisteth in the
perpetual sacrifice of
his body & bloud in
the Church

Vvwhich thing is so vvell knowven to the aduersaries of Christs Church & Priesthod, &

The prote-
stants cauil-
ling vpon
particles, a-
gainst Mel-
chisedecks
sacrifice &
priesthod,
directly a-
gainst the
Apostle.

so graunted, that they be forced impudently
to cauill vpon certaine Hebrevv particles,
that Melchisedec did not offer in bread and
vvine: yea and vvhen that vvill not serue,
plaine'y to deny him to haue bene a priest:
vvhich is to giue checkmate to the Apostle,
and to ouerthrow al his discourse. Thus
vvhiles these vvicked men pretend to de-
fend Christes only priesthod, they in deede a-
bolish as much as in them lieth, the vvhole
order, office, and state of his eternal law &
priesthod.

Christes eter-
nal priest-
hod and sa-
crifice in
the Church
is proued
out of the
fathers.

Arnobius saith, By the mysterie of bread
and vvine he vvvas made a Priest for euer.
And againe, The eternal memorie, by
vvhich he gaue the soode of his body to them
that feare him. in psal. 109. 110. Lactan-
tius, In the Church he must needes haue his
eternal priesthod according to the order of
Melchisedec. Li. 14. Institut. S. Hierom ep.
126. to Euagrius, Aarons priesthod had an
end, but Melchisedecks, that is, Christes &
the Churches is perpetual, both for the time
past and to come. S. Chrysostom therefore cal-
leth the Churches sacrifice, Hostiam incon-
sumptibilem, A host or sacrifice that can
not be consumed. ho. 17 in 9 Hebr. S. Cypri-
an, Hostiam qua sublata, nulla esset futura
religio, An host vvhich being taken away,
there could be no religion. de cena Domini

nu. 2. Emissenus, Perpetuam oblationem & perpetuam redemptionem, A perpetual oblation and a redemption that runneth or continueth everlastingly. ho. 5 de Pasch. And our Saviour expresseth so much in the very institution of the B. Sacrament of his body and blood: specially vvhē he calleth the later kind, The new Testament in his blood, signifying that as the old law was establisht in the blood of beastes, so the new (which is his eternal Testament) should be dedicated and perpetual in his owne blood: not only as it was shed on the Crosse, but as given in the chalice. And therefore into this sacrifice of the altar (saith S. Augustine li. de Ciuit. 17. c. 20. S. Leo ser. 8 de Passione, and the rest) were the old sacrifices to be translated. See S. Cyprian ep. 63 ad Cecil. nu. 2. S. Ambrose de Sacram. li. 5. c. 4. S. Augustine in psal. 33 Conc. 2. and li. 17. de Ciuit. c. 17. S. Hieron ep. 17. c. 2. & ep. 126. Epiph. har. 55. Theodoret. in psalm. 109. Damascene li. 4. c. 14.

Finally if any of the fathers, or al the fathers, had either wisdom, grace, or intelligence of Gods word and mysteries, this is the truth. If nothing wil serue our aduersaries, Christ Iesus confound them, and defend his eternal Priesthod, and state of his

new Testament established in the same. In
vvhich vvords of ours if thou marke
wel, and conferre them with his, thou
shalt find that in this short paragraph
he hath povvred out together, ἐωλο-
κρασιαν' πινα, a fovvle and stinking heape
of lyes, errors, ignorances, and con-
tradictions to him selfe and his bre-
thren.

- I. For first, vvhere say vve that *Of al
those things vvhich are proposed by the A-
postle, it folowveth not that Christs priesthod
is eternal?* say vve not the cleane con-
trarie, when vve auouch that *Al the fa-
thers gather, not of them selues or their
ovvne vvittes, but of this deepe and di-
vine discourse of the Apostle the eternitie of
his priesthod?* Is this to vvrite flatly, that of
al the things proposed by the Apostle it fo-
lowveth not that Christs priesthod is eternal,
when we write flatly, that not one or other
but al the fathers teach that eternitie, groun-
ding them selues vpon this discourse of S.
Paule? and hovv could they ground
them selues vpon S. Paules discourse,
if no such thing vv ere to be found there?
This perhaps he might haue gathered,
and vve vvould haue graunted, that
this deduction can hardly or neuer be
perceaved of a Luther, of a Beza, of a
Stan-

Heretikes
very blynd
in the scrip-
ture, though
they crake
much of
their deepe
insight in
them.

Stancarus, or such other ἀνὴρ καὶ ἐκτός,
 damned in their owne iudgement, Tit.3.v.
 vvhom for punishment of their Apo-
 stasie from Christ & his Church, God
 hath geuen vp into a reprobate sence,
Vt videntes non videant, et audientes non
intelligent, sed credant mendacio, That
 seeing, they see not, and hearing vnderstand
 not, but beleene lyes, because they would not
 beleene & hold fast the truth when they
 had it. but to a S. Ambrose, to a S. Chry-
 sostom, S. Primasius, S. Beda, or any
 other directed by the spirit of God,
 these things which are proposed by
 the Apostle ministred sufficient mat-
 ter to find out the eternitie of Christs
 priesthod, as by their commentaries
 vpon these very places we learne. For
 albeit *expresse mention of the Sacrifice of*
the Church be not here made, for
 reason geuen in the annotation, and
 by the Apostle him selfe, cap. 5. v. II.
 yet the truth thereof is inuincibly con-
 cluded out of this very disputation,
 and that so pregnantly, that vvho so-
 euer denieth the Churches Sacrifice
 he consequently denieth al the Apo-
 stles drift & argument, he denieth the
 vvhole state of the old and nev Tef-
 tamēt. This therefore is the first maine

Rom.1.v.28

Luc.8.v.10.

2. thess.2.v

II.

See the A.
 notations in
 cap. 5. v. II.
 & 7. v. II. 12
 c. 9. 12. 15. 25
 c. 10. v. 2.

and capital lye, and in vvhich he inuei-
gheth not against vs alone, but also a-
gainst al the Fathers without excepti-
on, Arnobius, Lactantius, S. Cyprian,
S. Ambrose, S. Hierom, S. Austin, and
the rest named in the annotation.

Multiplica-
tion of lyes.

From this lye he draweth out 4 o-
ther, as that we say, *The Apostle pro-
ueth not that vvhich he meant.* that we
prefer the Fathers before the Apostle, that we
find fault vwith him, and finally reprehēd
the holy Ghost. Al which is nothing els
but lye vpon lye, no one of which, is
or euer was, in word or sense vttered,
or in thought or cogitation cōceaued
of vs. No saith M. V. Whitaker? make
you not the oblation of bread and
2. wine a principal part of Christs eter-
nal priethod? we do so, with al the
Fathers of Christs Church. Yet the
Apostle maketh no expresse mention
thereof. VVe graunt. Then he pro-
ueth not that which he intended. This
is a lying and ignorant conclusion. ly-
ing, because the Apostle proueth most
abundantly his purpose, by sundry o-
ther meanes though he vrge not that
point: ignorant, because you know
not what the Apostle would conclude
or wherevnto he applieth his argumēt,
which

which being deliuered most euidently in sundrie places of the 7. 9 & 10. chapter, and repeated againe and againe, I wil not here make a new treatise thereof. Thus much the reader that knoweth a litle diuinitie may consider of him selfe, that whereas the Apostle dealeth against the Iewes who could not be content that their leuitical priesthod, and sacrifices of beastes should yeld to Christs priesthod & sacrifice of the Crosse, for S. Paule discoursing of the infinite vertue, power & excellencie of this aboue the former, to haue vndertaken to handle the priesthod and sacrifice of the Church, besides that it was very hard to explicate, besides that the Hebrewes were very dull to conceaue, both which reasons he geueth in the 5. chapter, besides that the other matter was of it selfe large inough, besides all this, I say, to haue vrged the Iewes with this secondary and dependēt sacrifice of the Church, who as it beleeued not the first, singular, and soueraine sacrifice of the Crosse, had bene as fond a part, as if a man would teach a childe to rüne before he can go, or teach him to reade before he can speake, or set

7.v.4.11.23.
9.v.12.15.
10.v.2.4.5.11

No time to
talke of
the sacrifice
of the
church, where
the sacrifice
of the crosse
is not first
beleueed.

on the rooffe of the house, before there be ether wal built or foundation laide.

3. At least (wil M.VV.fay) you prefer the fathers before S.Paule, and acknowledge them to write more properly and aptly of Christs priesthod then doth the Apostle. This is a lye. For we are not so wicked, nether learne we to make any such odious cōparisons betwene diuers instrumēts of the holy Ghost. For the consent of the vniuersal church and al fathers, we gladly professe to be the voice of the holy Ghost. And ifal the fathers had beneioyned in one, in S.Paules case and hauing to do with such aduersaries, at such time, place, and other circumstances, they would not nether could haue written more aptly and properly then did S. Paule, although afterwards they did more clearly and manifestly open that, which S. Paule insinuated more closely and couertly, and so would S. Paule haue done, had he liued in their times.

The aunci-
ent fathers
speake more
plainely of
the church
Sacrifice
then doth
S. Paule,
without any
derogation
to S. Paule.

So in like sort S. Peter in his sermon made to the Iewes touching Christs glory and resurrection, calleth him

A& 1. v. 22. A man approued of God, by diuers wonders and

and miracles. He calleth him not God of God equal to his father. Our Saviour in his long exhortation made to his disciples before his passion, speaking of his vnite with his father, expresseth not his cōsubstantialitie with the father, or diuinitie of the holy Ghost, so clearely as did afterwardes S. Athanasius and the fathers in the Councel of Nice and Constantinople against the Arians and Macedonians. nether for al that prefer we S. Athanasius and those Councels before S. Peter and our Saviour, nether say we that they spake more properly and aptly thereof then ether Christ or his principal Apostle, or such like gawes as this man ignorantly and maliciously obiecteth vnto vs. Christ spake most properly, perfectly, and absolutely, according as his diuine wisdom knew vvas most conuenient for that time and audience. so did S. Peter, so did S. Paule. And yet this barreth not but the holy Ghost may, & so hath by the Church afterwarde declared the same more euidently, without any derogation to Christ or his Apostles.

Yet one scrupule more M. W. moueth. At least this can not be denied,
but

Ioan. c. 12.
13. 14. 15. 16.
17.

The councel
of Nice expressed the
cōsubstantialitie of
Christ with
his father
more plainly
then any
Euangelist.

M. W. last
objection.

Answered.

Answered
by him self.

before pag.
17.

4. but the Fathers talke much of the obla-
 5. tion of bread and wine which S. Paule
 omitteth, and so we can not shift our
 hands, but some ouersight we must im-
 pute to S. Paule and the holy Ghost.
 Nothing lesse. Or how soeuer by his
 profound subtiltie he thinketh to
 driue vs vnto this absurditie hereaf-
 ter, hitherto sure I am, we haue vtte-
 red no word or sillable so vnchristia.
 And therefore he belieth vs in sayng
 that we haue done the one or the other.
 And the whole matter is answere suf-
 ficiently already. Yet for more ful
 satisfaction I wil answere M. VV. by
 him selfe. I aske him therefore whe-
 ther Melchisedec did not sacrifice,
 and by sacrificing foreshewed our Sa-
 uours priesthod according to the ar-
 der of Melchisedec? he can not de-
 ny, for he hath graunted it in plaine
 termes in this very booke. And yet S.
 Paule here maketh no expresse men-
 tion thereof. Then by M. VV. iudge-
 ment S. Paule omitteth some principal
 part of Melchisedecs priesthod ap-
 perteyning to Christ, and therefore if
 this be to find fault vvith S. Paule, & re-
 prehend the holy Ghost, then M. VV. findeth
 fault vvith S. Paule, M. VV. reprehenderh
 the

the holy Ghost.

Againe, let him recal to memorie his founder in diuinitie M. Iewel, in that booke which M. VV. him ſelfe hath tranſlated into latin. Saith not he, that *Melchisedech by his bread and vvine ſignified the ſacrifice of the holy (English) communion* (M. VV. tranſlateth it, ſacrificium ſacroſanctæ Communionis) *vvhether the vvhole people liſte vp their hands and harts vnto heauen, and pray & ſacrifice together?* And where find you this *ſacrifice of the holy Communion* in al S. Paules diſcourſe? ergo by the ſame reaſon, M. Iewel alſo doth carp at S. Paule and reprehend the holy Ghost, who omitte *The ſacrifice of your holy Communion*, prefigured by Melchisedech three thouſand yeres at leſt before ether Patriarch or Apoſtle, or doctour, or any good mā, euer heard, or thought, or dreamed of it.

Answered
by M. Iewel.

Iewel in his
Replie art. 8
¶ 5. in M. W.
translation
pag. 9.

Againe, Illyricus a Lutherā writeth vpon this very chapter ſomewhat more probably then ether M. VV. or M. Iewel, that Melchisedech foreſhewed his Communion after the Lutheriſh faith, and that *As Melchisedech by bread and vvine reſreſhed Abraham, ſo Chriſt the true heauenly bread reſreſheth*

Answered
by Illyricus

Illyric. 2d
Heb. c. 7. v. 3

vs to life eternal. His flesh is true nourishment, and his blood is true and healthful drinke. Ioan. 6. Luc. 22. Thus he. so that the Zuinglians can fetch out of Melchisedecs sacrifice, by their owne priuate authoritie without warrant of any ether doctour or father, the sacrifice of their Communion, and the Lutherans can find that theirs was prefigured likewise: and though S. Paule mention nether of them, that is not material, so long as you hold your self within compassse of the Communion booke Lutherish or Zuinglian: only when we say the same of the Communion and sacrifice of the Church, and proue it by the authoritie of Damascene, of Theodoretus, of S. Hierom, S. Ambr. S. Epiphanius, S. Austin, S. Leo, S. Cyprian, S. Chrysostom, Eusebius Emisfenus, Lactantius, Arnobius, by al antiquitie, by al fathers, by al Councils, by the vniuersal cōsent of Christendō since the Apostles time, we poore soules set S. Paule to schole, we prefer the fathers before him, we find fault with him, we reprehend the holy Ghost, we cōmit intolerable blasphemie. I know not whether a mā may rather laugh at their peeuish pride, who knowing nothing,

Who euer
saw such
foly, pride
and partialitie?

thing, take vpon them to controule al fathers, or wonder at their incredible partialitie, which hath so bereaft them of common witte and iudgement, that they can perceauē a mote (in deede mat. 7. v. 3. no mote) in our eye, and can nor feele a beame in their owne, or rather lament their Pharisaical hardnes of hart & ignorance whereto heresie hath brought them, so grosse, that nether they know the veritie of Catholike religion, nor wel vnderstand the state of their owne phantastical gospel.

One more blasphemie he obiekteth and so maketh an end. His wordes are. *The like boldenes they vtter in that most goodly place of S. Paule vvhether thus he vvri- teth to the Romanes, Stipendia peccati mors, donum autem Dei vita eterna. The stipend of sinne, death, but life eternal is the gift of God. Here the Sorbonists of Rhemes haue noted, that the sequele of speech required, that as he sayd, the stipend of sinne is death, so on the contrarie part he should haue sayd, the stipend of iustice is life eternal. And this to be true they plainely affirme, vvhether as it is manifest that S. Paule spake in this sorte that he might leaue no place to merites, and he vseth such a vvorde as vtterly excludeth al respect of stipend. for that vvhich is a free* *gift*

*the second
and last
blasphemie
pag. 24.
Rom. 6. v. 23*

*the princi-
pal of these
Sorbonists
(after S.
Paule) is S.
Austin.*

Life euer-
lasting a sti-
pend, and
yet grace.

gift, can in no case be a stipend, and repa-
to merites. To answer this as al the rest,
there needeth nothing els but to com-
pare our wordes with his. Thus we say
Rom. 6. vers 23. *The sequels of speech re-*
quired, that as he said, death or damnation is
the stipend of sinne, so life euerlasting is the
stipend of iustice, and so it is, and in the same
sense he spake in the last chapter: That as
sinne reigneth to death, so grace reigneth
by iustice to life euerlasting, But here he
chauged the sentence somevvhat, calling
life euerlasting, Grace, rather then, Re-
vvard: because the merites by vvhich vve
attaine vnto life, be al of Gods gift and grace.
Augustin. epis. 105. ad Sixtum.

Aug. epist.
105.

How eter-
nal life is
of grace &
yet the re-
ward of iu-
stice.

Because the sense and summe of the
annotatiō is také out of S. Austin, I wil
set downe his owne wordes although
they be somevvhat long, because they
may help the reader both to vnderstād
the trueth of this point, & vvithal dis-
couer M.W. notorious ignorāce. Thus
vvriteth S. Austin in the place quoted.
Eternal life vvhich in fine vve shal obteyne
for euer, is repayed to merites going before. &
yet because those merites vnto vvhich it is re-
payed, are not gotten of vs by our ovvne abi-
lity, but vvrought in vs by grace, therefore
life eternall is called grace, for no other rea-
son,

ſon, but becauſe it is geuen gratis, not be-
 cauſe it is not geuen to merites, but becauſe
 thoſe merites are geuen, to vvvhich life is ge-
 uen. That eternal life is called Grace, vve
 find in S.Paule Rom.6. The ſtipend of ſinne is
 death. life eternal is the grace of God. See
 how vvarely he put theſe vvordes. For
 vvhen he had ſayd, The ſtipend of ſinne is
 death, vvho vvould not haue thought he
 ſhould haue ſayd moſt apely and conuenient-
 ly, The ſtipend of iuſtice is life eternall. And
 true it is. For as to the merite of ſinne death is
 rendered as the ſtipend, ſo to the merite of iuſtice
 life eternal (is rendered) as the ſtipend. Vnde
*Merces appellatur plurimis ſanctarū ſcrip-
 turarum locis. Quod eſt autem merces ope-
 ranti, hoc eſt militanti ſtipendium. Sed Apo-
 ſtolus aduerſus elationem &c.* And ſo it is
 termed, merces, vvages, in very many places
 of ſcriptures. For that vvvhich is called, ſti-
 pendium, ſtipend, to a ſouldiar, that is cal-
 led, merces, vvages, to a labourer. But the
 Apoſtle vſed that vvord againſt the pride
 of men, &c.

Let M W,
 marke this,
 true it is.

Thus far S. Auſtin. of vvhoſe vvor-
 des our note is only a ſhort ſūme & ab-
 bridgment, and ſo vvhat ſoeuer ſport
 M.VV. maketh to him ſelf of the Sor-
 boniſts of Rhemes, it nothing toucheth
 vs, but good S. Auſtin the Sorboniſt of

M m

Hippo.

Hippo. And yet not to rest there, S. Austin quitteth him selfe vvel inough frō that drye iest, vwhen he affirmeth the same to be taught, *Plurimis sanctarum scripturarum locis*, In very many places of holy scriptures. For if they be Sorbonists that say, *Vita aeterna est stipendium iustitiae*, or vvhich is the selfe same, *Vita aeterna est merces bonorum operum*, then not only S. Austin is a sorbonist, vvhich to say perhaps you streine not greatly (for in this place so you cal vs in word, S. Austin in deede) but long before him the Prophetes were egregious Sorbonists, in whom both in sense and word, this proposition is cōmonly founde. ^a Salomon was a Sorbonist, ^b Dauid a Sorbonist, ^c Esay a Sorbonist, ^d Ieremie a Sorbonist, ^e S. Peter a Sorbonist, ^f S. Iohn a Sorbonist, ^g S. Paule a notable Sorbonist, who hath it more oft then the rest, ^h that I name not our Sauour for honors sake, who notwithstanding in the gospel, many times teacheth his Christians, this Sorbonical conclusiō. But as for M.W. if he continue in this simplicitie or rather stupiditie, that he suppose eternal life not to be the stīpēd of iustice or good workes, because it is the grace or gift of God, I wil geue him

Al the Prophetes, Evangelists & Apostles were Sorbonists by M. W. iudgment.

a Prou. 21. v.
18. c. 24. v. 12
Sap. 5. 16. ca.
20. 17.

Ecclesia. 16.
12. c. 51. 38.

b Psal. 61. 12

c Esa. 40. 10.
c. 62. 11.

d Ierem. 31.
16.

e 1. Peter. 1.
17.

f 1. Ioan. 3.
Apoc. 2. 23.

g Rom. 2. 6.
1. Cor. 3. 8.

2. Cor. 5. 10.
2. Theff. 1.

v. 6. 7.

h Mat. 5. 12
c. 6. 1 c. 10.

41. c. 16. 27.
c. 20. 8. c. 25

2

him a quittance for euer deseruing the name of a Sorbonist. For I thinke there is scant any boy frequenting the Sorbone Schole, that is so dul and ignorant as to doubt, but that heauen is the gift and grace of God, though he trust to attein it by his good workes, I meane, that knoweth not how to reconcile these two propositions together, heauen is the stipend of good workes, and heauen is the gift of God: which in deede to euery lad wel catechised, is no harder, then it is to beleue that the father is God, the sonne God, and the holy Ghost God, & yet there is but one God: Christ is God, and yet Christ is man, our Lady was a mother, and yet a Virgin, our bodies are corruptible, and yet shal liue for euer, and almost any other article of our religion. But hereof I haue spoken more at large before, to which place I refer the reader. And this is the last *intolerable blasphemie* vvhich M. W. hath found in the Annotations, common to vs vvith Christ him self, and euery prophet, Apostle, Euangelist, Father, and good man, that since Christs time liued in the vnitie of his Church.

Sorbone a famous College in Paris.

Shameful ignorance.

See before pag. 99. 100. &c.

THE CONCLVSION.

AND thus haue I examined,
 and (I trust) answered suffi-
 ciently, whatsoeuer faultes
 M. W. hath found ether in
 the Testament of late set forth by vs,
 or the Annotations adioyned, or M.
 Martins booke of the Discouerie.
 vwherein I haue bestowed somewhat
 longer time, then ether so smale a trifle
 required, or my self at the beginning
 intended, partly for the more cleare
 defense of truth and fuller instruction
 of the reader, partly also because in
 the diligent perusing of his discourse,
 his manifold errors and ouersightes
 multiplied far beyond my expectatiō.
 And withal I vvould not haue him or
 his brethren so far deceaue them sel-
 ues, as to suppose they may set forth a-
 gainst this Colledge, freely, hand ouer
 head what they list, without controule
 or gainsaing. For howsoeuer we be loth
 to spend our time in such contentious
 disputes, and gladly vvould imploy it
 otherwise to our better commoditie,
 yet the zeale of God, and honour of
 his Church, regard of truth, and loue of
 our countremen, vvhom vve see so pi-
 tifullie

tifully seduced, and due obedience to Superiors, vvill and must enforce vs, to take some paines that vvay, though in part against our vvilles: especially vvhen vve are prouoked by aduersaries so insolent and ful of brauerie in vvordes, and the same, most feeble, impotent, & vnable to performe any thing indeedes, and therefore lying verie open to receaue a blowv of any scholer, be he neuer so meane and indifferent.

And albeit no heretical opinion can lightly be defended vvithout many foule shifts and inconueniences, yet M. VV. hath brought him self vvithin harder straightes thē any other, by reason of most straunge paradoxes, which he hath taken vpon him to maintayne. for vvhat man bearing the name of a Christian, vvhere he othervvise as excellent as euer vvvas Cicero or Demosthenes, can possibly without increase of infinite absurdities, defend Luther against the Apostle S. Iames, Beza against the Euangelist S. Luke, Illyricus against S. Cyprian, and al fathers of the primitiue Church. And which in truth is more false & wicked, more vnreasonable and vnpossible then the rest, M. Jewels Challenge made at

M. W. hath undertaken hard matters to defend.

Chap. 1.
Chap. 10.
Chap. 5.

M. Jewels challenge.
Chap. 7.

Paules crosse against al men liuing,
which long since is knowē for a mere
shameles, proud, lying vaunt, to Ca-
tholike and Protestant, Lutheran and
Zuinglian, learned and vnlearned, *lip-
pis & conscribis*: and in effect notified
for such, by publike proclamation of
the prince and Realme.

And therefore if he finde in this trea-
tise some wordes more sharpe & rough
thē he is vsed to heare, let him attribute
that not to hatred of his person, whom
I neuer saw, and for whole good and a-
mendmēt in Christ, God is my witnes,
I would refuse no paynes, & how soone
I may fall into his handes our Lord
knoweth, but to hatred of his heresie,
and his immoderate heate & ostentatiō
vttered to colour and saue such things
as can neuer stand, but with open inu-
rie of Christ, disgrace of his Apostles,
and ruine of Christian religion.

The proce-
ding of our
aduersaries.

Our aduersaries (Christian reader)
are now proceeded beyond their ordi-
narie, beyond that which at first they
pretended. They pleade not now for
scripture against fathers, for the liuelie
word of the Lord against mans tra-
ditions, which a few yeres sithence
was their common song, they are
gone

gone far beyond that note, and oppose them selues not against S. Hierom, S. Austin, S. Gregorie, but against the self same scripture, the self same liuelie word which they seemed so to honor, against S. Iames, S. Paule, S. Luke, against the Apostles, and Euangelistes, against the verie Gospel of our Sauiour. And what can be their next steppe but to cal Christ him self in question, to doubt whether he be the true Messias and redeemer of the world? And if any of their brethren do moue that doubt (as infinite there be that do, yea that denie it vtterly) what way in the world remayneth for proofe thereof, al other authoritie besides the written word, as the old Fathers, Coucels, Tradition, Church, being by these men quite abandoned, and nowv the vvritten vvord it self being reiected as far? and vvhat Christian talking of these matters, and seing these horrible mischeefes not intended in thought, surmises, cogitations, and secret vvhisperings, but practised and put in vre by vvriting, defenses, publike bookes, open disputations, manifest violences, and most vniust murderings of those which withstand it, who I say, though

many of the
are proceed-
ed thus far
already. See
the pface
pa. 65. 66. &c

2. Cor. 4.

Hieron. ad
Theophilū
contra erro-
res Ioannis
Hieros.
Nicep. li. 8.
cap. 42.
Mar. 2. v. 11.

See before
chap. 11.

he were as pacient as Iob, and as voyd
of galle as the doue, but would be mo-
ued? *Scriptū est* (saith the Apostle) *credi-*
di, propter quod locutus sum, et nos credimus,
propter quod et loquimur. It is *written,*
I haue beleueed, and therefore I speake, &
we also beleue constantly & therefore
we speake boldly. And as saith S.
Hierom, *Quod simpliciter creditur, simpli-*
citer confitendum est. And if Spiridion
that reuerend and auncient Bishop,
in a great assemblie of Bishops were
wel allowed, for that he sharply rebu-
ked in publike audience, an other in
learning his superior, in vocation his
equall, who in citing a text of the
gospell, altered of finenes and curio-
sitie one only word, and the same of
no great moment (*grabatum*, into *lec-*
tulum) what rigor and vehemencie
of speach, deserue not they, who in
Sacramentes & chief pointes of faith,
in the Sacrifice, in Baptisme, in Pries-
tes, in Bishops, in Church, in Apost-
les, in Angels, in Christ him self, haue
made most prophane innouations,
and reduced all to the first ethnical
termes? But of this hitherto.

The rest which remaineth is only
touching Luther & Caluin, whom M.
W.

W. singularly commendeth, where-
vnto he addeth certain ordinarie wor-
des of course, concerning him self and
his felowes, how heroically they haue
alwaies gotten the victorie ouer vs, &
our forefathers. Of these matters som-
what hath bene spoken before, and
therefore here I wil not say much.
Luther and Caluin if they were such
notable good men, they finde it now, &
the better they were, the better it is
for them. if otherwise, M.W. commen-
dation standeth them in smale steede.
Neuertheles certain it is, both can not
be so excellent, as he would make the,
being continually, in opinion & faith,
in word and worke, in the whole trade
of their lyfe and maners, so opposite, so
contrary, such deadly enemyes, as their
bookes testifie, & the world knoweth.
And M.W. doth verie vnwyfely, so oft
and so painfully to range abroad in
praise of that man, who is so far abhor-
ring from him and his secte, that if Lu-
ther be right, they are surely out of
the way, if Luther be a restorer of the
gospel, they are enemies and destroyers
of the gospel, if Luther be in heauen,
they continuing as they do, are cer-
tain of hel. For so Luther euery where
pronoun-

Pag 32. 33.

If Luther be
sacred, al
they of En-
glissh reli-
gion are
damned.

See before
chap. 3.

pronounceth of them.

Aug. epi. 56.

2. Pet. 2. v. 18

The Zuin-
gliās proue
al thing by
boasting.

Luther de-
fens. verbo-
rum canz
fol. 405.

Ibi. fol. 381.
382.

As for the other, I meane that vulgar bragging and boasting, it proueth not much. It is a common itching humour of most kind of heretikes. *omnium hereticorum quasi regularis est ista temeritas* saith S. Austin. And S. Peter long before gaue it as a general marke of them, that they shal be *superba vanitatis loquentes*, speaking proude, arrogant, & vaine things. Howbeit it seemeth in our dayes more proper in some special sort to M. VV. sect, then to any other, as iudgeth that excellent man, of whom we last spake Martin Luther, who reporteth of them and that by experience, that they wil say any thing, boast of any thing, confidently affirme any thing, bur proue nothing by any sound reason or argument, *nisi gloriati- one inani de certissima veritate*, saue only by frivulous craking of the most cleare truth. And if once they fall in to that veyne, then is there no ende. *In suis libris gloriandi finem et modum nullum faciunt*. But against al such kind of talkatiue vanitie he geueth a very general and resolute lesson, vvhich if I professe to take from him, and commend the same to others, M. w. cannot be offended, be-
cause

cause he extolleth the man for so peer-
les a maister. And this it is. *Nemo eorum* ibid. fo. 394
obrestationibus et iactationibus quicquam 406.
credat (saith he) *Nam eos mentiri (et du-*
pliciter mentiri) certissimum est. Let no man
geue any credit to the fair speaches and cra-
kings of the Zuinglians. For most cer-
taine it is that they lye and lye agayne.

VVherefore (Christian reader) to
leaue M. VV. and returne to thee, and
so make an ende, if thou be in iudge-
ment Catholike, I know thou findest
not, nor euer shalt finde reason to make
thee a Protestant of any sect, and least
of al after the English fashion. And if No more
reason to
be a Zuing-
lian, then a
Lutheran or
Arian.
thou feele in thy self any such tempta-
tion, consider aduisedly but this only,
why thou shouldest encline to be of
that side, more then to be Lutheran, a
Puritan, an Anabaptist, a Trinitarian,
and so furth, and thou shal neuer finde
any probable cause why thou shouldest
not as wel become any of these, as a
Caluinist or Zuinglian. And vniuer-
sally to make thee detest all Sectes,
if thou haue some feare of God, and re-
gard of the iudgement to come, waygh
only that which the very nature of our
religion, & this treatise offereth to thy
consideration, and thou shalt easely
find

find abundant reason, why to reiect & forsake them al.

Infinite difference between the Catholike cause and the protestantes.

Church of the tyme present.

Consider the infinite difference between the Catholike pleading, reasoning, and disputing, and their perpetual wrangling, brawling, and rayling. VVe geue thee to stay thy selfe, in our time, vnitie of faith in al Christiā prouinces, Churches wel gouerned and in due obedience, flourishing commō welthes quietly maintayning the doctrine which of their fathers they receaued. They geue thee infinite varietie and difference of religions, disordered congregations, the sheepe controlling their pastors, and scholers presuming to teach their maisters. And in the ciuil common-welth, disobedience against the magistrate, contempt of princely authoritie, spoile & ruine of churches, of palaces, of al things sacred and profane.

Church of the tyme past.

In the former ages, we shewe thee consent and agreement in the religion which we professe, Bishops, Churches, Princes, Prouinces, Peoples, al realmes Christened ioyning in the same. They tel thee of inuisible churches, imagined congregations, Mathematical deuises in the ayre, as it were Minotaures and

Hip-

Hippocentaures, sometimes challenging to them selues the company of Berégarius, VVicleff, Hus, & the like, sometimes refusing them as heretikes, and running *per saltum* vnto the Apostolical age, or the first 3. 4. or 5. hundred yeres after Christ, condemning al the church folowing of superstition and Papistrie, and sometimes, yea commonly condemning those former ages no lesse then the later.

VWhen we treat of scriptures, vve Scriptures.
geue them vnto thee syncerely and perfiteley vvithout any cutting or paring avway of this or that booke, or this and that peece of such a booke, & al expounded vniformely by excellent Saintes, by most learned Doctors, by general Councils, by the most approved practise of the Catholike church in al antiquitie. They geue thee scriptures so peccemele and patchedly, that they cut of at the least the third part of them, sometimes sentences, sometimes peeces of chapters, sometimes chapters, commonly entier bookes. And as for the exposition of them, contemning al Saintes, Doctors, & Councils of antiquitie, al Doctors, Fathers, and Martyrs of their
●wne

Preface pa.
35.36.

owne Congregations, they reduce the final scope and determination of al, to *This is my opinion, & this is my iudgment*, and, *the Doctors may not take avay from vs our liberty to iudge of them &c.*

Iudgment.

Never was
there any
common
welth worse
ordered, the
the Church
of Christ by
the Prote-
stants divi-
nic.

Consider this intolerable wilfulness wherevnto they are now growen, and the more they shew them selues to abhorre from al reason, stay, or moderation, the more oughtest thou to abhorre from them. Consider with thy selfe, that neuer the founder of any common welth, as Solon of Athenes, or Minos of Creta, was so brutish or voyd of common sense, as to leaue his common welth so disordered, that there should be no iudges to end controuersies, no gouernours to keepe the people in peace and tranquillitie, but that euery man should liue according to his lust and liking. Then how much more abominable is it for vs to imagine, that Christ Iesus the eternal wisdom of God, should frame a larger common welth then euer was vnder the Sunne, dispersed thorough al quarters & corners of the world, and yet for order & quietnes, should leaue the same worse policed, then was euer the least citie or borough towne
whereof

whereof we reade in any story. For so much as he bound euery one of his subiectes not only to liue wel, and in charitie one with an other, but also vnder payne of eternal damnation he bound them al to beleue alike, and to haue the selfe same faith vnchangeably in al places, times, and ages, touching a number of articles, and yet least no order whereby to procure any such vnitie: nay rather tooke order to driue the into diuers & innumerable faithes, appointing so many supreme heads of churches, as there vvere soueraine kinges, princes, dukes, & rulers, in seuerall kingdomes, countryes, prouinces, and cities, appointing a booke of the gospels vwhereby they should be gouerned, but leauing the exposition of the same at randon in the discretion or rather fanisie of euery preacher and minister.

Recal to memorie, that which their owne principall writers and maisters teach thee, who deny not but that they leade thee an other way then any of thy forefathers wet for these thousand yeres. Againe they deny not but they geue thee a faith far differing from the faith which the more auncient fathers folowed

No ground
of the En-
glish reli-
gion.

See chap. 7.
pag. 165.

Chap. 4. pag.
69. 70 &c.
& c. 6. p. 121.
122.

Chap. 3. p. 33.
45.

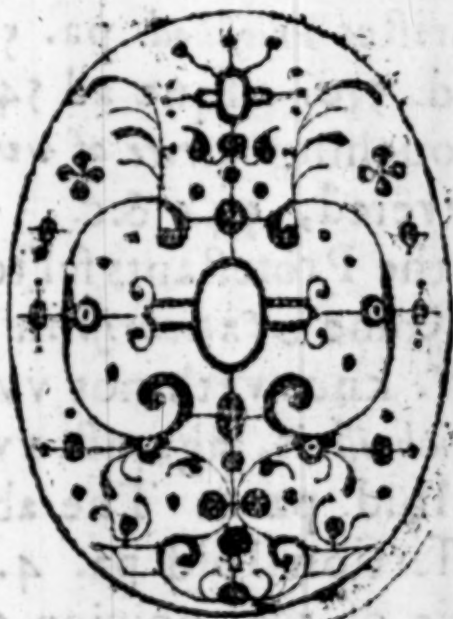
Chap. 1. & 2.

folowed in the first five hundred yeres.
Then whereas they praise vnto thee
for most diuine and Apostolical, men
of later memorie, those who within
these 80 yeres haue restored (as they
cal it) the gospel, by those me also thou
art earnestly dehorted from the Sa-
cramentarie faith, as a faith wicked,
blasphemous, and damnable. Further-
more remember that a long time they
vied to reteyne at least the name and
countenance of the written word, of
the Gospel, of the scriptures, that those
were altogether for them, whatsoeuer
became of the Fathers, Councels, and
Doctors. But now that hold also haue
they geuen ouer, cōfessing thereby the
scriptures to be as plainly against the
as the rest. And with what conscience
or reason, can any man folow such
blind guydes as these are, who professe
them selues to folow none, but to be at
plaine defiance with all Fathers and
Churches of this later thousand yeres,
with al Fathers and Churches of the o-
ther five hundred yeres, and with the
sacred scriptures and Gospel of Christ
it self? whom for these & other reasons
their owne doctors, maisters, and bre-
thren, condemne as heretikes most
wicked

wicked and sacrilegious.

God indue thee with his spirite, and
send thee of his grace, that thou maist
take the right way and follow it, that
thou maist renounce al sectes & here-
sies, and become a true member of
Christes Catholike Church, without
which there is no sanctification of the
holy Ghost, no remission of sin-
nes, and consequently no
hope of the fauour of
God, no hope of
life eternal.

LAVS DEO.



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OF THE PRINCIPAL THINGS
conteyned in this booke.

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only the hebrue text is scripture. 286.
287. Refuted. 287. 288. 289. he calleth
S. Austin a *Sorbonist* for his doctrine
touching the value of good workes. p.
543. 545. 546. and by like reason al the
Apostles and Prophetes. pag. 545. 546.
his arrogancie in condemning al doc-
tors. 495. 496. et præf. pag. 44. 45. The
summe of his answering D. Sanders
consisteth partly in preferring him self
before al other, præf. pa. 42. ad 51. part-
ly in leauing out the substance of D. S.
+ arguments. *ibid.* pa. 75. vsque ad 81.

Z

Zuinglius the Apostle of the English
church. præf. pa. 89. 90.

Zuinglians notable lyers. pag. 525.
526. 555. and braggers. 554. their maner
of writing. præf. pa. 81. 82.

The faultes correct thus.

Pa. 4, linea 13. for charged, reade charging. Ibidem in many copies wanteth a marginal note. *Contra Campian. pag. 11.*

Pa. 41, li. 26. Estaticus, reade Ecstaticus.

Pa. 85. lin. 6. Christ, reade Christes.

Pa. 145. lin. 18. forrh, reade forth.

Pa. 195. l. 17. argumenr, reade argument.

Pa. 328. li. 8. for the two hebrew letters **7** and **7**, reade **3** and **3**, where also in some few examples, the later hebrue word is diuided, which should be ioyned.

Some other faultes there are oflike qualitie, especially of one letter for an other, as *f* for *s*, and *r* for *t*, and in one place of some copies, *is vvhich* for *vvhich is*, al which, considering the ordinarie difficulties of printing, where straungers are the workers, cōpositors, & correctors, (besides other extraordinarie mishaps) I trust the Reader of his curtesie wil easely pardon. Whom I request, if by reading hereof, he fynde ought for the encrease of his faith towards Christ and his Church Catholike, euen for loue of the same Christ and Church, to help me with his prayer.

FINIS.